

THE CONGREGATIONALIST

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OW oft, O God, when we have wept in vain
O'er Thy decrees, and blurred with fretful tears
The heavenward window of the soul, appears
Thy purpose sweet and wise, in after years,
Like sunshine streaming through the veils of rain!

If we had had our way—if Thou had'st given
The lesser good into our pleading hands,
Withholding larger; if the small demands
Of human choice, that sees nor understands
Life's broader issues, had prevailed with heaven;

If we had never wept, nor known the keen,
Pure, cleansing pain of sorrow's sacred fire—
The broken tie, the unfulfilled desire—
Our sluggish lives had never risen higher,
But, fixed in self, had ever selfish been.

But Thou hast led us out of self, hast shown
How love's great circle rounds from soul to soul,
How sorrow makes us quick to others' dole
And binds each unit in the larger whole
Of life and love, complete in Thee alone.

O God, Thy thought infolds us all! The days
Ev'n of this brief, imperfect life attest,
Ere they are spent, Thy will is ever best.
O, may we in Thy love and wisdom rest,
For Thou dost know the end of all our ways!

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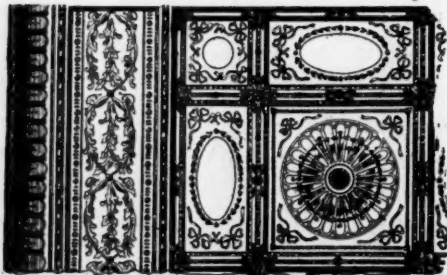
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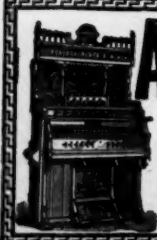
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THE Department of State has responded heartily and acted energetically in response to the complaint of the officers of the American Board concerning the burning of the girls' school building at Marsovan. Mr. Thompson, the American minister to Turkey, has received from that government and paid over to the treasurer of the school 500 Turkish pounds as indemnity, and some punishment, though apparently quite inadequate, seems to have been inflicted on one and perhaps more of the government officials who were responsible for the outrage. Mr. Thompson says also that the official permit to rebuild the school and a firman exempting it from taxes and giving it government authorization have been pledged by the Turkish Government to the American legation. If these things shall be secured, and the authorities made to realize the necessity of proper protection to our missionaries as American citizens, what seemed to be a severe disaster may result in permanent gain to our missionary work in Turkey.

It must give a peculiar satisfaction to a congregation which has long been faithfully served by one pastor to provide for his spending his remaining years in comfort among them. For thirty-three years Dr. H. M. Patrick has dwelt with his people at West Newton. The most cordial relations have during all this time existed between them, and now, when failing eyesight has made the burdens of his office too great for him, his people propose to make him pastor *emeritus*, to pay him \$1,000 annually, with the use of the parsonage, while they look for another to take up the active duties of the pastorate. Dr. Patrick is to remain as at present till the new pastor is found. This parish has set an example which ought to be widely followed. Any pastor who has remained twenty years or more in charge of one church, with their love and approval, and is unable to take a new charge, deserves from them a life pension. We hope the time is not far distant when such provision will be generally acknowledged as a just obligation.

A large army of consecrated young men are during these weeks passing out from the theological seminaries into the active work of the ministry. In the intense secular activities of our time the efficiency of the pulpit is a greater necessity than ever before. Never were the demands on ministers so varied and exacting as now. New fields of study command their attention, both in the examination of the Bible and its claims and in the investigation of new phases of social life. The minds of the people are directed with increasing interest to subjects concerning moral and spiritual life of which twenty years ago the people neither knew nor thought anything. While the minister is striving to prepare himself to lead his people in these new lines, the demands made on him for pulpit and pastoral

work do not lessen. If he is diverted from proclaiming the old and precious gospel of salvation through Jesus Christ, he will cease to be the messenger of Christ and will cease to retain the respect of his people. Yet never was there a more inviting field or a larger work or greater promise of results than now. Let these young men be remembered in the prayers of the churches and in the homes. They are gifts to God's people to be used and cherished and trusted as accredited representatives of Him.

The gambling fraternity needs watching by eyes as sleepless and vigilant as a detective's. When these sharpers receive a setback in one State they flee to another and seek to establish themselves in communities where either the law is less strict or public sentiment more torpid. The success of the recent agitation in our sister commonwealth, Connecticut, may inure to the disadvantage of Massachusetts, if the men against whom its new and stringent poolroom law is aimed move over the border and ply their nefarious business here. There seems to be some danger of their doing just this, and we publish this week an article warning the Christian public and urging such an arousal of sentiment as shall nip any such demoralizing endeavors in the bud. Already the forces of law and order are bestirring themselves, and a good deal of quiet, effective work has been done during the past winter in more than one community, Northampton for example, by courageous clergymen, laymen and college professors, who took upon themselves the task of smiting the gambling evil as it has manifested itself in their respective communities. A good many other towns would do well to clear their skirts of this ubiquitous monster which disguises itself in countless forms.

There is much promise in the fact that a large number of the churches of Boston and vicinity took up collections last Sunday to aid in the erection of new buildings for Pilgrim Church, Dorchester, the Swedish church and the church at Roslindale. All these are enterprises of much promise and, if once placed on a good footing, will be important additions to the strength of Congregationalism in Boston. The collections were taken on the recommendation of the Pilgrim Association, whose committee on church extension, after careful survey of the field, regarded these churches as in a condition of greatest immediate need of help. Several other churches which did not take collections yesterday will do so later, and others had previously made generous gifts to one or another of the three churches. This united action in behalf of our own local field means much more than a deeper brotherly feeling among the churches which is finding expression. It means a greater interest and economy of administration in extending the work of Congregationalism in Boston and will, we

believe, result in increased courage, zeal and wisdom in seizing on the new opportunities of our growing city.

THE PRESBYTERIAN PROBLEM.

The Presbyterian Church has before it a far more serious problem than the cases of Professors Briggs and Smith, or the relation of presbyteries and synods to the General Assembly. Its chief problem at present and for some time to come will be how to maintain the belief of its members in its theological standards. It is already plain that the attempt to revise these standards without impairing the integrity of the Calvinistic system has failed. The real object of the revision is to set aside the severer features of that system. The demand for this is taking form in the call for a short creed. It asks not only for a new creed but for a new theology.

Many, no doubt, favor what is called the new theology without having in mind any definite statement of what the new theology is. But, on the other hand, many an earnest defense of the old theology has been made on the assumption that every one has clearly in mind what the old theology is. It is more than possible that many of our readers have never seen a plain, brief statement of its outlines. We will try to put the substance of the Westminster Confession into a short and simple creed "without impairing the integrity of the Calvinistic system."

The old theology declares that before the foundation of the world God fixed unchangeably the number of those who should be saved to everlasting life and of those who should suffer everlasting punishment; that He determined the destiny of every soul without any reference to anything in the creature as a condition, but according to the good pleasure of His will; and that "their number is so certain and definite that it cannot be either increased or diminished."

The old theology declares that through the fall of Adam the human race became totally depraved, so that every human being is from birth "utterly indisposed, disabled and made opposite to all good and wholly inclined to all evil," so that they are absolutely helpless, as unable as they are unwilling to accept salvation. Although unregenerate persons may do the things which God commands, all their doings are sinful and cannot please God.

The old theology declares that Jesus Christ came into this world to suffer and to die in order that He might purchase by His death salvation for those whom God had from all eternity destined to everlasting life and for no others.

The old theology declares that the Holy Spirit effectually calls the elect, so that they, being quickened and renewed by Him, are enabled to believe on Jesus Christ to the saving of their souls; that elect infants, if

they die in infancy, are renewed by the Spirit and saved by Christ; but that those not elected, whether infants or adults, never truly come to Christ and therefore cannot be saved. Those who do not profess the Christian religion, though they may never have heard of it, however faithfully they may strive to obey the light of nature and the law of the religion which they do profess, can never be saved, and to maintain that they may is a thing to be detested.

The old theology declares that those who from all eternity were predestined to be saved, for whom Jesus Christ died and who have been or will be renewed through the effectual call of the Holy Spirit, will persevere in holy living to the end, and that they will certainly finally be saved.

Various modifications have been made in these outlines of belief by some writers, especially in what is known as the New England theology, mostly with the view to soften the apparent harshness of God's decree concerning the non-elect, and to lay upon them a greater degree of responsibility for their own destruction. But these changes are, after all, mostly formal and verbal, so far as they affect the issues of the divine decrees. The doctrine of unconditional election has been so modified that while the salvation of the elect is directly ascribed to God's predetermined purpose the damnation of the rest of mankind is said to be because God passes them by. This indeed is affirmed in the Westminster Confession, though greater emphasis has been laid on it by later teachers. But to say that God determined to bring a human being into existence and then to pass him by, knowing that to let him alone is to damn him, is not really different from predestining him to be damned.

The doctrine of total depravity has been modified by making a distinction between natural and moral ability. Theologians have taught that while the unrenewed man is naturally able to be saved he is morally unable, that is, he could if he would, but he couldn't would. But this is a fictitious distinction which gives no relief. The doctrine of a limited atonement has been modified by declaring that Jesus Christ died for all mankind, but this statement is joined to another of special grace, so that it is certain, and made so by God's purpose, that only the elect will avail themselves of the benefits of His sacrifice. The doctrine of irresistible grace has been so modified as to mean that all mankind are included in the call of the Holy Spirit, but that the call is effectual only in that definite number who have been predestined to be saved and for whose salvation the sacrifice of Jesus Christ was intended.

Calvinism is a logical, consistent system, and those who accept it must take it as a whole. For more than four years the Presbyterian Church has been struggling to revise its confession of faith so as to bring its spirit into harmony with the spirit of the church of the present day, while not impairing the integrity of the Calvinistic system. What the outcome will be we do not attempt to predict. But we do not believe it is possible to retain the essential features of the system and at the same time so to reshape the Westminster Confession as to make it acceptable to those who reject it in its present form.

It is undoubtedly true that in early New

England history the theology of these old standards was accepted by our churches and by Baptists and in substance by Episcopalians, for it is to be found in the Savoy Confession, in the local creeds of Congregational and Baptist churches and, though more vaguely stated, in the Thirty-nine Articles of the Episcopal Church. The Cumberland Presbyterians separated from the Presbyterian Church because they could no longer accept that theology. For the same reason, chiefly, the Free Baptists withdrew from the Baptist denomination. The Methodists from the beginning of their history repudiated Calvinism. The more recent creeds to which Congregationalists usually appeal as expressing the outlines of their faith do not affirm the distinctive doctrines of Calvinism. So far as any Congregationalists declare the Westminster Confession to be their own standards, they speak for themselves but not for the denomination to which they belong. The grand evangelical doctrines are held as strongly as ever by Congregationalists, but without the excrescences at which intelligent faith revolts.

A HEROIC LIFE.

This century has furnished its full quota of heroes; nor have their deeds been surpassed by those of any other age. They have had as high ideals for men, they have wrought as self-sacrificingly to realize them as the heroes of any other time, and they have had broader sympathies and larger faith.

Among the noblest examples of heroic living stands Gen. S. C. Armstrong. He was clearly called of God to his peculiar work, and he responded to the call with all the zeal of an ancient prophet. He was born and reared in the midst of a dependent race to whom his parents were leaders and teachers in Christ's name. He came to the United States to gain his education, and had no sooner graduated from college than he hastened to fight for his country. For two and a half years he led a regiment of negroes, with whom he had been prepared to deal successfully by his experience in the Hawaiian Islands. Soon after the close of the war he was placed in charge of the great contraband camp at Hampton, Va. From that resulted Hampton Institute, where General Armstrong has originated and developed methods of education which have done much and are destined to do far more to uplift the negro and Indian races in this country.

That was his life work. He conceived the idea before the institute was opened of educating the brain and developing the moral faculties by manual training. He had so strong faith in the high possibilities of his pupils that he treated them with the respect inspired by those possibilities realized. So he won their love. He was intensely practical, uniting with his zeal a wisdom and perseverance which conquered obstacles. So he won their confidence. His unselfishness was so natural and complete that he carried the dullest savage out of and beyond himself and inspired him to save his fellowmen.

By the same qualities he conquered prejudices and roused interest in his work North and South. He persuaded men to give money to Hampton because they saw that

he led them all in giving by giving himself unreservedly and that he knew how to put the gifts to wise uses. His sound, practical common sense, his tireless energy, his Christian faith working as an abiding impulse and his singleness of aim made him a powerful influence from one end of the land to the other. His example is not less inspiring to those whose interest and aid he sought than to the races he gave his life to benefit. He well described his own life when once he wrote to a fellow-worker: "Be a catapult, a battering ram; keep right on. You may burst, but if you should, remember the scattered fragments of your consecrated soul will be reunited in Paradise."

His work ought to gain a new impetus by his death. Surely there are many who will count it a privilege to honor so heroic a life by giving to carry out more fully his cherished purposes. Hampton Institute has fitted many negro and Indian boys and girls to be missionaries to their people, to suffer and be strong for others. It has before it the opportunity for still greater work. It is admirably equipped with teachers. The spirit of its founder and leader abides in it. The money needed that it may continue in larger lines of usefulness will not be withheld while those who can give know how to appreciate the unselfish heroism which has left to us this legacy of opportunity.

THE PENSION ROLL.

Some facts concerning the pensions paid by our Government should be seriously pondered by every citizen. By the law of Congress of June 27, 1890, every person who served as a soldier in the Union army for ninety days or more, and who from physical disability is unable to perform manual labor, is entitled to a pension not exceeding twelve dollars a month. The commissioner of pensions has estimated that the number of enlisted men in the Union armies from 1861 to 1865 was 2,300,000 and that 1,200,000 of these are still living. He estimates that when the cases now pending in the pension office are brought up to date the number pensioned as invalids will be 1,171,918. Within three months after the passage of the act of 1890 more than 750,000 applications for pensions were filed. It would appear from the above figures that twenty-eight years after the close of the war, even after allowing for pensions of widows, only a very small number of the survivors of the 2,300,000 who enlisted are able to perform manual labor. A large number of these invalids, too, were in the army only for three months and were never in any battle.

But in the ranks of enlisted men were 707,158 who were either drafted or were substitutes or became deserters. If the proportion of these classes who have died is the same as the others, then there remain only 840,000 volunteers who have survived of the Union army, yet the pension roll contains a list of more than a million names and will soon be increased to 1,200,000. According to these figures, if every soldier who voluntarily offered his services to fight for his country were receiving a pension, there would remain a great army of persons drawing monthly stipends from the treasury of the Government to which they have no claim whatever.

The annual expenditures for pensions

have reached \$180,000,000, and it is almost certain that the next fiscal year \$200,000,000 will be called for. This is a larger sum by many millions than the entire cost of the standing army of any government in Europe. It exceeds by many millions the combined appropriations for our army and navy, our legislative, judicial and agricultural departments, fortifications, diplomatic and consular service, public buildings, printing of government notes and stamps, railway mail service and river and harbor improvements. It amounts to more than two-fifths the entire expenditure of the government. The annual increase of pension payments has been enormous and has far exceeded the calculations of those familiar with the facts. In 1880 President Garfield believed that the limit had been reached, yet in 1884 Congress appropriated three times the amount in 1880, and that sum, \$87,624,770, has now swelled to \$180,680,787, with a prophecy that it will reach \$250,000,000.

No honorable man would withhold a dollar of this money from any soldier who fought for his country and who is in consequence disabled and in need. It is for their sakes as well as for the country today that remonstrances are increasing against this shameful plundering of the treasury. For it is almost certain that if this pension system continues under present conditions it will break down of its own weight and deserving soldiers will suffer from neglect. Indeed, many of them ought to receive larger sums than they are now paid and might, if payment were confined to those who deserve the gift. It was proper that these frauds on the government and on soldiers should be pointed out by soldiers themselves. Gen. H. V. Boynton, one of the bravest officers in the war, last week published a strong appeal for pension reform including many of the facts we have stated. The Noah L. Farnham Post of the Grand Army, in New York City, several weeks ago adopted resolutions of the same tenor and their action has attracted wide attention.

The causes for the growth of these pension frauds are easily pointed out. Both the leading political parties have advocated great liberality in pension legislation in order to bid for soldiers' votes. A swarm of unscrupulous claim agents, whom General Boynton characterizes as "the worst enemies of our soldiers," have swept the country to find every possible case from which they could collect fees. He says:

These flooded the land with circulars as attractive as any ever sent out by the Louisiana lottery or green goods men. Every law of Congress bearing on the subject and every decision of the pension office which could be tortured into an enlargement of chances for pensions was forwarded to the veterans and their families.

Under such solicitation it is not strange that many thousands of applications have been filed and allowed which were based on no just claim.

The country desires and expects of this administration that no deserving soldier should be deprived of Government aid, but that such a movement for pension reform shall be carried out as will efface from the roll the great army of unworthy claimants, whose presence there tends to take away from our soldiers the honor they have earned and to rob their children of the memory of their patriotic service.

HOW TO READ THE BIBLE.

Remember that it is God's word to men. In these days, when it is urged so often that the Bible must be treated like any other book, there is need of emphasizing the fact that it is not like any other book. This is the most significant fact about it, to overlook which means to misunderstand the Bible seriously, if not fatally. We do not object to the application to it of the acutest critical study, such as is bestowed upon other books. But this study fails chiefly of its end when it disregards the unique character of the Bible as the word of God. Ordinary readers, of course, do not attempt to adopt the point of view of the critical expert. Yet many of them need to be reminded that the Bible is different from other books.

Read it conscientiously for the benefit of the soul. It is rich in history, philosophy and poetry, but these all are meant to be subordinate to its converting and sanctifying purpose and use. It is meant, primarily, to help us to hate and avoid sin, to love God, to accept the redemption offered in Jesus Christ, and to follow the guidance of the Holy Spirit. To suppose that any other purpose which it fulfills is intended to outrank this is to misunderstand the facts dangerously. This being its aim, there is hardly need to add that it should be read attentively and prayerfully—attentively, so that the profound riches of its meaning may be discovered, and prayerfully, so that the heart may be enabled by the Holy Spirit to appropriate them.

Read it sometimes passage by passage, with the closest scrutiny, and sometimes read a whole book at once, for the general impression and spirit. Above all practice its teachings. Our age is one of increasingly general and reverent study of the Bible, and this will prove the antidote to the materialistic tendencies which also are so conspicuous.

THE WEEK IN REVIEW.

At a special session of the United States Supreme Court, the judges on May 10 heard argument upon the constitutionality of the Geary Chinese exclusion act, Mr. Joseph Choate of New York appearing for the three Chinese petitioners for a writ of *habeas corpus* and Solicitor-General C. H. Aldrich appearing in behalf of the United States. On the fifteenth the court, through Justice Gray—Chief-Justice Fuller and Justices Brewer and Field dissenting—affirmed the constitutionality of the law, basing the decision upon the following points: The nation has the right to prohibit or restrict the immigration of aliens, or to require aliens already in the country to remove, and the legislative body has not transcended its constitutional limits in the law, not even in its discriminations against other than white witnesses, for it is proper for a legislative body to determine the character of the evidence that may be received in a case of law and the force to be given to the testimony so offered. Neither the *wisdom* or the *justice* [italics ours.—Ed.] of the act are to be considered by the judiciary. Justice Brewer, in his dissenting opinion, showed that if the law were upheld there was no guarantee that similar treatment might not be accorded to other classes of the population. Justice Field declared the law to be inhu-

man, brutal and unconstitutional in every section and the decision fraught with gravest dangers to the liberties of the people. Chief-Justice Fuller took a higher view of the sphere of the judiciary and denied that the cases before the court were such as the political department alone can deal with. Moreover, he denied that any nation, by virtue of a supposed inherent sovereignty, can deal absolutely with aliens lawfully and peacefully abiding within it.

It is not customary for patriotic citizens to question the finality of the decisions of the Supreme Court, but it is always open to patriots with a conscience to question the justice and wisdom of any earthly tribunal, no matter how exalted its rank. A decision which a court may feel compelled to make in obedience to its regard for its place as a law-interpreting and not a law-making body may controvert the principles of righteousness and at the same time conform to the letter of the law. Here, however much we regret the decision of the court, we do not forget that Congress is to blame for the law and all the consequences of this decision. We had supposed that the result of the Civil War had settled forever the question of discriminations based on race or color, not only among citizens but among aliens, that every person had equal protection of the laws, and we still believe that the Geary law denies those fundamental rights. We believe the law repudiates treaty obligations, imperils our missionaries' standing in China and that this judicial decree forms a page in our national history which some day we will regret as truly as we now do the Dred Scott decision. We recently quoted the opinions of President Martin of Peking University and other eminent American missionaries as to the probability of China's expelling our missionaries, and we shall not be surprised to hear that the decree has gone forth, and, if it is issued, our mouth as a nation is estopped from any protest, providing the expulsion is orderly.

One who reads of the dishonesty and craftiness shown by the local directory of the Columbian Exposition in their decision to ignore the Congressional provision, making the appropriation of \$2,500,000 dependent upon Sunday closing of the fair, is disposed to wonder whether the example of the directory is contagious when he reads of the failure of the exposition branch of the Chemical Bank, the spoliation of exhibits by thieves and the extortionate charges of those holding concessions which confer a monopoly. It is true that the wealthy merchants and bankers of the city immediately guaranteed the deposits—many of them made by foreign exhibitors—in the wrecked bank. It is true that an attempt has been made adequately to police the buildings and suppress the extortion, but the fact remains that the example of a management which has lavishly spent unprecedented sums and now wonders whether it will be able to pay its debts has had its natural effect upon all those who have obtained concessions or invested capital in hotels and the like. The weather and incomplete state of the exhibits have prevented a large attendance thus far. Influences other than physical may contribute to make it smaller than it otherwise would be in the future should

the national directory confirm the decision of the local directory on the question of Sunday opening. Friends of law and order are moving to have the courts interfere and close the gates if such a decision is rendered, but President Palmer of the national commission says that his associates will not agree with the local directory, and he sums up the whole situation when he says:

This Sunday-closing business is assuming an unworthy guise. It is readily seen that the directors do not wish the fair open on account of the public, but because of the money that will accrue from such a course. Money is the object and the only one, and when money becomes king over such an institution it cannot but sink somewhat in the estimation of the people.

The platform adopted by the national convention of the League of Republican Clubs, which met in Louisville last week, is one that demands attention. There is evident an effort by the leaders to put the party in position to profit by the votes of those who do not find in the platform of 1892 that which appeals to them. Hence there is a plank recommending the establishment of a system of arbitration (whether compulsory or not is not stated) in settling disputes between labor and capital. Remembering the effect which the Homestead difficulties had in reducing the Republican vote in Ohio, the abolition of systems of "private armed forces" is demanded. Gambling in food products and by lotteries is condemned, but nothing is said about race tracks and poolrooms, or the popular devices for increasing the circulation of sensational daily newspapers. Charles Sumner's pet theory that the President should be ineligible for a second term is approved, and the extension of suffrage to women is indorsed by considerably more than a majority vote in so far as recommending the subject to the favorable consideration of the clubs "as a matter of education," whatever that may mean. In order to counteract the effect of the Union League Club's recent rejection of a Jew, it is reaffirmed that "the Republican party knows no sect or creed."

In these new affirmations there is a regard for the newer present day issues which is gratifying on the whole. At the same time the platform is remarkable for its omission of any new deliverance upon the by no means unimportant questions of gaining an adequate national revenue, preserving the public credit and purifying the administrative service, including the pension department. This may be due to the fact that comparatively insignificant and young men controlled the convention. It may be because the leaders thought it wise to pose as indifferent, while the party in power is deciding whether it will live up to its promises. The prominence of Hon. John S. Clarkson, the absence of such party leaders as inspire confidence among independent young men, were features not to be overlooked. Mr. Clarkson, in his opening address, complained because of the intolerance of moral men, whose pressure upon the party leaders and influence upon party policy had alienated "strong elements" of the population. He hoped the platform would be "so broad that any man, native or foreign born, any man of any church or of any occupation, may find a place and a welcome in our ranks." If this

means that the party, in order to succeed, must pander to the foreign and anti-Protestant sentiments of the masses in our cities, then the party is probably doomed to repeated defeat. Just now it needs leaders who will not scoff at "the intolerance of moral men."

The forced resignation of Mr. A. L. Sturtevant, who for many years has been at the head of the stationery department of the United States Treasury, and the notification to other veteran employés of the Treasury that their resignations are desired, has subjected Secretary Carlisle and his superior, the President, to the very just criticism that the civil service reform pledges of the party's platform and the inaugural address are not in harmony with the present day beheading of veterans who have not been proved incompetent nor partisans. Hon. Carl Schurz, president of the Civil Service Reform League, has been in Washington endeavoring to impress upon the administration the necessity of consistency, if the support of the civil service reformers is coveted by Mr. Cleveland. As yet, so far as the Treasury Department is concerned, his visit seems to have had no effect.

Postmaster-General Bissell is on record as refusing to act as a place-finder for constituents of Democratic senators and representatives, and it is claimed that partisan ends are not being furthered in the appointment of fourth-class postmasters. The determination of Secretaries Herbert and Lamont to set at work the officers of the army and navy, who have been engaged in private or semi-official pursuits, and compel them to give their services to the people who have educated them is commendable. Indian Commissioner Browning has been interviewed and has pledged his adherence to the policy of his immediate predecessors. "No changes," he says, "are to be made for political reasons." Judge Lochren, the new pension commissioner, has entered upon his work of reform by revoking the order of his predecessor, known as the "completed files" order, for reasons fully set forth in the order of revocation and which seem just. An investigation, now under way, of fraudulent pension claims issued by a Virginian agent, if it substantiates the charges made, will show frauds amounting to \$100,000. The appointment of a commission to investigate charges of maladministration and fraud in the New York Custom House is expected to result in a settlement of serious charges that have been long neglected. The temptation to connive at undervaluations and to show favoritism in such places is strong, and it will be a pleasant surprise if the charges are proved to be baseless.

The elevation of Mr. Blount from the position of special commissioner to that of minister plenipotentiary to Hawaii had been predicted. The most authentic news from Honolulu describes the provisional government as strongly entrenched and, though fretting at the delay, still confident that in the end annexation will come. If it is denied then the elements that furnish the moral support to the provisional government, in the language of the Honolulu *Star*, say:

There will be no republic with the consent of the American residents of Hawaii, who, if

they have not all the power they need to decide what the future form of local government shall be, have the strength to determine what shape it shall not take. In case the United States shall, under President Cleveland, decline the proffer of the islands, then the provisional government will keep its ground until another quadrennial election shall have been held in America, in the hope that annexation will then be granted. If failure should again come no doubt the government, supported by the greater part of the business and property interests, will consider whether or not the welfare of the islands would be served by their proffer to Great Britain. Talk about a republic is idle. So is the plan to have an oligarchy. The revolution was fought out for the sake of getting decent and stable government, and that end will not be surrendered now to suit anybody's whims or add to anybody's wealth.

The first of Mr. Blount's reports was laid before the Cabinet last week, and, if the semi-official reports from Washington are to be relied upon, he has contented himself with furnishing testimony, leaving, as is proper, the decision to the administration.

Man's devices for annihilating space and mocking the flight of time continue to multiply. It is by no means an insignificant event when persons leaving New York Saturday noon arrive in Liverpool the following Friday at 10 p. m., yet such is the fact, made possible by the recent run of the *Campania*, the great leviathan of the Cunard line recently launched from the British shipyards. For five successive days she traveled 500 knots a day. Since June, 1882, the time between New York and Queens-town has been shortened eleven hours and thirty-one minutes, and the *Campania* is but a new boat with machinery still unadjusted to secure the greatest speed. The ultimate time of transit between the continents is problematical. A desire to secure the cream of the traffic to Chicago has induced the New York Central Railroad to put on an express train which makes the journey between New York and Chicago in nineteen hours. One day last week the train was whirled through New York State at an average speed hitherto unapproached, and one mile was traversed in thirty-two seconds, which, if maintained for an hour, would mean the traveling of 112½ miles. Such events compel a readjustment of bearings and bring in a sense of neighborliness among States and peoples. If these are the signs of the decadence of steam as a motive power, what must we expect from the era of electricity upon which we have hardly entered?

Queen Victoria, last week, appeared for the last time at a great public function—the opening of the British Imperial Institute. Unusual opportunity for demonstrations of popular regard was given, in view of the circumstance that she would never thus appear again. The debate in committee on the home rule bill has been acrimonious, but only served to show the coherency of Mr. Gladstone's forces and his wondrous power as a debater and party leader. As yet every amendment of the opposition has been defeated by majorities somewhat larger than the combined Liberal Irish strength. The argument of Mr. Couderd for the United States before the Bering Sea tribunal closed last week and called forth from the President, as had the speech of his predecessor, Mr. Carter, an expression of praise for its ability and elevated tone. Sir Charles Russell followed with the opening argument for Great Britain, and

since he began there has been a clashing and display of feeling that was lacking before, on one day, it is reported, seriously threatening the continuance of the hearing. Ridicule of the arguments of Messrs. Carter and Coudert and statements as to facts which our representatives were compelled to deny were responsible for the controversy. Because our counsel partially based our claims upon rights which international law has not formally recognized but which humanity demands, and because they asked the tribunal to dare to establish a precedent, the British counsel sneered at "the intellectual allurements" and "the misty clouds of metaphysical and ethical discussion" which our counsel had contributed as arguments.

The first week after the dissolution of the Reichstag has not contributed much light upon the intricate political fight in Germany save as it has confirmed the belief that the Social Democrats are the best organized, most aggressive and stand a better chance of increasing their voting strength in the next Reichstag, which the emperor will open in person. William's bold speech before his troops after a review, in which he pledged himself "to stake all in his power to obtain an enactment of the army bill," if not granted by the next Reichstag then, it is feared, by forcing the issue with constitutional forms of government and asserting his absolute power, has stirred Germany and Europe, as well it might, for it was most significant, both in its matter, manner and place of delivery. Spain for the first time in many years has had a surplus reported in the national budget, an omen of a new era and good news that, unfortunately, is offset by the riots of the week and the withdrawal of the Republican deputies from the Cortes, owing to the government's forcing a bill through that body postponing the municipal elections until fall. The masses believe the Liberal ministry to be shielding municipal plunderers from popular indignation at thievery that rivals Tammany's record under the rule of Tweed or Croker or the Bay State Gas Company's treatment of Boston's consumers of gas. Bank after bank in Australia has succumbed to the inevitable result of excessive speculation and popular acceptance of economic fallacies. England, it would seem, is about to undergo a financial experience similar to that caused by the wholesale liquidation of its investments in South American securities.

IN BRIEF.

John G. Woolley says the usual prescription of the temperance reformer has been a pledge, a physician, God. He believes in reversing it.

"Bishop Potter then descended from his throne, where he had been seated." This is a phrase found in the *Churchman's* report of a recent dedication ceremony in the metropolis. "Throne." Indeed!

"The doctor says there is no hope of his living and we wish you to tell him." When this message comes to a pastor he realizes what a tremendous difference there is between breaking such news to a Christian and to one who is not.

According to Dr. T. DeWitt Talmage, Christ's achievements were "surgical, alimentary, marine and mortuary." We had

supposed that they were also revealing and redemptive, but we do not insist on appending the facts to the preacher's alliteration.

Massachusetts's opinion on the Sunday closing question is unmistakably declared: "By the vote of the Great and General Court of Massachusetts, this building is closed on Sunday, the Lord's Day." This is the sign that is hung out on the Massachusetts Building.

The new mayor of Portland, Hon. John P. Baxter, evidently belongs to that type of officials which the champions of municipal reform long to see seated in high places. He has given his entire salary to a fund for the establishment of a manual training school in that city.

Mr. Henry C. Bowen thinks the *Congregationalist* is grieved because the corporate members of the board do not approve of its view of the Noyes case. Mr. Bowen assumes too much. He seems to forget that the majority of the corporate members either did not receive his postal card or else did not answer it.

The Ben Hur League of the New York Avenue Methodist Church would like to hear from all church baseball teams in Brooklyn who would like to join an inter-church league and play scheduled games for a pennant.

The above is a *bona fide* item of news taken from a reputable exchange. John and Charles Wesley, what say ye!

The warships of eight nations which recently lay in the Hudson River all, except the American, served liquor to their crews. British, German, Russian, French and Italian sailors have their daily allowance of grog. But we do not believe that in case of conflict they would fight more bravely and manfully with it than our sailors without it.

Christian union is desired by all Christians, but most of them are averse to making any concessions to gain it. The Reformed German and the Reformed Dutch Churches in belief and government are so much alike that one could hardly choose between them, yet the effort to unite the two bodies into a federative union after two years of discussion has failed.

The announced purpose of the directors of the World's Fair to open the grounds to the public on payment of twenty-five cents next Sunday and the following Sundays seems to us but an entering wedge to secure the evasion of the act of Congress on Sunday closing which the directors have been ingeniously, dishonorably and persistently trying to accomplish for several months past. The resolution passed last Sunday by the Congregational church of Concord, Mass., and printed in full on our 797th page, expresses, we believe, the sentiments of most of our churches.

The *Independent* recently published a poem entitled *Leo and Renan*, which, in its eschatological views, was decidedly contrary to the opinions strenuously defended in its editorial columns. The *Catholic News* reprinted the poem, attracted, probably, by the fact that it had Leo's name in the title. The editor of the *News*, having heard from its official censors, now apologizes to its readers for seeming to approve such false doctrine as was inculcated in the poem. It is very sad to see Mr. Bowen leading Roman Catholic editors into such humiliating episodes. Poetry and postal card symposia ought to agree!

In creating a professorship of applied Christianity Iowa College is far in advance of most of its sister institutions East and West. Dr. Herron of Burlington, who is called to the chair which has just been endowed by Mrs. E. D. Rand, has eminent qualifications for this important undertaking. As his recent articles in the *Congregationalist* testify, he

has a high conception of the mission of Christianity to the whole of life. There are great possibilities for such an ardent nature in the development of a department which shall make its influence widely felt, both within and without the college community.

Mr. J. H. Stickney conditioned his bequests to the A. H. M. S. and the A. M. A. on their taking the name Congregational. Why should they not? Every one knows they are American. So are the missionary societies of other denominations for home work. There is nothing distinctive in that title. Time was when these societies represented more than one denomination, but it was passed years ago. All our missionary societies are Congregational, and have no reason to be ashamed of being called by that name. The C. C. B. S., which changed its name not long ago, is the residuary legatee in Mr. Stickney's will, and is likely to receive a handsome sum.

We have always had great respect for the intelligence and refinement of our Presbyterian brethren. Of late we have heard it said that New England's intellectual aristocracy no longer is Unitarian but Episcopalian. At times, in our most self-conscious moments, we have been prone to believe that our constituency averaged as high as any in its intelligence, refinement and ideals, but here is the *Catholic News* saying: "Taken as a body, the Catholic people of this country today are the superiors of any Protestant sect that flourishes on the soil of the United States in intelligence, refinement and education." We are tempted to transfer this to our department of Risibles.

The movement toward Episcopacy in Massachusetts is often spoken of as a notable one, and it has been intimated that large numbers have left the Congregational churches to enter the Episcopal Church. Last year there were 1,852 confirmations in the Episcopal Church in this State. This includes all who entered that communion from other denominations. During the same period 3,324 were added to Congregational churches in Massachusetts on confession of faith. This does not include those who came from other denominations, as they are received by letter. We rejoice in the growth of the Episcopal Church, while we see no signs that it is proportionately greater than that of other evangelical bodies.

The two articles which we publish this week on the American Board are by ministers of the Interior who are familiar with the minds of the churches in that section and in the West. One is a graduate of Oberlin and the other is one of the honored pastors there and may be regarded as a representative spokesman for the sentiment prevailing at that prominent Congregational and educational center. Both are non-partisan and undoubtedly represent the feeling and spirit of the large majority of those not belonging to either extreme in this controversy, who have said little publicly but whose approval and support are vitally necessary to the continued prosperity of the board. We trust that these two articles will be read and considered with these facts in mind.

With characteristic brotherly love and thoughtfulness the managers of the Congregational bookstore in Chicago offer it as downtown headquarters for visiting Congregationalists during the fair, and arrangements have been made for the checking free of baggage and parcels and for the receiving and delivering of mail. It will afford facilities for meeting friends and writing letters and it is hoped that Congregationalists throughout the land will avail themselves of this privilege as fully as they may find it convenient. Invitations are being sent broadcast to Congregational ministers and laymen. A little Congrega-

tional Directory is being prepared which, besides other matters of interest, will contain a list of the sixty or more Congregational churches and ninety Congregational Sunday schools in the city, with their location, pastor, superintendent and other information which will be of practical value.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The May meeting of the Clerical Union—the last before October next—gave place to a union meeting of ministers of several denominations in the lecture-room of the Fourth Avenue Presbyterian Church (lately Dr. Crosby's) to discuss the subject of Inspiration. By appointment Rev. Dr. J. R. Davies and Rev. H. B. Macaulay, Presbyterians, spoke on the Nature of Inspiration; Rev. A. F. Newton, Congregationalist, on its process; Rev. D. T. Buell and Rev. C. Brett, Reformed, on its scope; Professor Miles of Drew Seminary and Dr. Kelly, Methodists, on its product. The attendance was large, the speaking earnest and the doctrinal tone eminently orthodox. Hearty applause followed the repeated insistence that the Bible is the word of God as opposed to the statement that it *contains* His word, and small favor was shown to the new discoveries of "the higher critics."

Mr. Newton defined inspiration as that divine influence on the minds of the writers of the Bible which caused them to teach in the best possible manner just what God would have them teach, communicating religious truth without error either in doctrine or impression. The speaker claimed that none could fairly consider the men who wrote the sixty-six books of the Bible, the corrupt age in which they lived and their small educational advantages, without seeing that the results can only be accounted for by admitting that God spake through these men; that they spake as they were moved by the Holy Spirit—therefore the process of inspiration was a supernatural influence upon the minds of men. Proposing to reclaim sinners by appealing to their intelligence and moral natures God elevated the minds of the sacred writers to proclaim wonderful truths, illuminating, superintending and revealing to them what without this supernatural influence they never could have written.

The most enjoyable part of our Columbian show came, as an Irishman might say, after it was over. When the dignitaries with their big ships filed down the North River, drawing after them the overloaded steamers, tugs, yachts and pleasure boats of every size and name, they seemed to take the rain and fog along with them. Under the bright skies of the next two or three days the wise quietly made their way up between the two lines of craft representing the taste, skill and power of no less than nine nations, naval structures as diverse as the stately warships of Old England and the strange little caravels of the older Spain of Columbus's time. Not only could these visitors after the fair survey these objects of such unique interest in quietness and at leisure, but they were in many instances made welcome on board, learning much by closer inspection which else they had never dreamed of.

Then came the night illuminations, electric lights, rockets, etc., setting the river and its shores all aglow from dusk till mid-

night, and casting over our everyday commonplace scenery a beauty as of some fairy land.

Correspondence daily reaching the Bible House indicates that, despite the Chicago Fair and other attractions, the annual meeting of the American Home Missionary Society at Saratoga, May 30, 31 and June 1, will be well attended. Those who go may safely count on an interesting and effective gathering.

Not the least important of the matters to come before the business meeting on Wednesday afternoon will be the consideration of the change of the society's corporate name to "The Congregational Home Missionary Society," a question brought before the body by the will of that stanch Congregationalist, Mr. J. H. Stickney of Baltimore, just deceased. He conditions the payment to the Congregational societies of bequests covering the bulk of his large fortune on their introducing the word "Congregational" into their corporate names. The sum thus conditionally bequeathed to the A. H. M. S. is \$150,000.

Rev. Dr. Atterbury, of the Sabbath Committee here, was made happy today by the receipt of a communication from Paris telling him of the "change of heart" of one of the best known and most influential secular papers of that city. Out of consideration for the economic value of Sunday as a rest day for the toiling multitudes, the proprietors have publicly announced their determination to issue their paper no more on that day. How long shall the great journals of Protestant England and America lag behind Paris in this merciful regard for their weary toilers? The Sabbath Committee, by the way, is proposing to raise \$5,000 for the printing, in several languages, of some of its most telling documents on various phases of the Sunday question, to be freely distributed among visitors at the Chicago fair. Lovers of the Christian Sabbath can do good service by helping on the wide circulation of these papers, the most effective collection that has ever been issued.

It is painful to see the state of mind into which the near approach of the meeting of the General Assembly is throwing our Presbyterian brethren here. Questions as to the make-up of the body, the moderatorship, the methods of management and the probable outcome of the Briggs case are working the leading ministers and laymen and the usually staid and sober papers up to fever heat, revealing itself in words some of which had better be left unsaid. But truth will vindicate itself and ere long all will be quiet and dignified once more.

For three or four days past our city "squares," Madison, Union, Gramercy, the Battery, have been donning their summer robes with a rapidity and beauty rarely seen, and one has not to make the trip to Central Park to feast the eyes on that tender and lovely spring green that Inness so revels in and which his pictures have done so much to make the people love. We have had no normal "spring," nor are we likely to have, the prospect being that we shall plunge from the climate of wintry March into that of summer. One good effect of the change of weather is seen in the cleaner streets, the decrease of sickness and the lowered death rate. Just as the city is putting on its strongest attractions thousands

of its families are turning their faces to the country for the summer, and the way will be clear for visitors from "all over," for whom the stores are making ready their "bargain counters," where the expenses of the journey can easily be saved by the thrifty housewife buying for a sizable family.

HUNTINGTON.

FROM CHICAGO.

Searching investigations have been made touching the sanitary record of Chicago and its water supply. It is important to disabuse the minds of strangers of "lying fables." The report of Health Commissioner Ware for 1892 shows that deaths from natural causes were only a little over seventeen in 1,000 of the population, being less than any city in this country or Europe having over 500,000 population. This is due largely to the exceptional purity of the lake water which supplies the city. Now if a like rigid investigation should be made of "beer and other drinks" as to their effects on the health and habits of home and foreign bred peoples it would be quite as instructive but less encouraging. The contingent of "total abstaining" Moslems—Turks, Arabs, Algerians, Javanese—inhabiting the Midway Plaisance are becoming demoralized and dangerous owing to the impurities of Chicago beer. Why ought not the World's Fair grounds to be treated as a government reservation, where liquors can be obtained by soldiers on the "canteen plan" but are strictly prohibited to Indians, including Turks and their ilk?

The extortions of the restaurant keepers on opening day have been blazoned abroad but the directory are dealing masterfully with this abuse. The public may as well know that it is to be blamed on this score. At the hour when hunger seizes the crowd a rush is made on the lunch counters and tables. People who are impatient and won't wait their turn to be served offer extravagant sums for instant "sandwich and coffee." Waiters take them at their word. Persons who are content to carry "short commons" with them into the grounds and seek out a shady nook in which to munch their bread in quiet with thanks and without molestation will have no complaints of extortion to make, will leave room for unfortunate ones in the restaurants and reduce their expense account a pretty figure. What is some people's comfort is others' discomfort, and the prohibition against smoking on the grounds has been removed. It is likewise allowable to bring bicycles inside the gates, where they will be checked and stored for the owners at a charge of twenty-five cents. It yet remains to be decided whether "invalid chairs" used by "the lame, the halt and the impotent" will be allowed to come in without paying \$3.50 per day to the Wheel Chair Co., which has the concession of furnishing such vehicles to visitors. It is a query whether a man's crutches may not be taken away or pay a tax. There is a rule against taking campstools out of the grounds, for a company rents these for ten cents and people might forget to return them, hence they are protected by this rule, which effectively prevents any one from bringing his own portable chair inside.

But a truce to these petty things. Let all expect to take things as they are, glide

over or around the momentary annoyances, determine not to be provoked by anything or anybody, but open their souls to the magnificent and inspiring effects on every hand. The past few days have been mild and fair. The grounds and exterior of the buildings show off finely, even at this early date, and the number of pay visitors per day has increased to over 20,000, which is nearly double the tally at the Centennial. Though the exhibits are far from complete the present display is more than one can dream of. It is safe to predict that by May 20 the fair will be in nearly its perfected form.

The Chicago Ministers' Union took a vacation on opening day, but met again last Monday and was thronged to the doors. Dr. Tyler, veteran missionary to the Zulus, spoke words of greeting and was followed by F. H. Stead of London. He expressed his surprise at the marvelous way churches, especially Congregational churches, have grappled with the problem of increasing population. This is quite in contrast to London where almost nothing is done to meet the increase, though Congregationalists there have three centuries of footing behind them. His other surprise was that our churches here appear not to be alive to civic and political questions. He wished that "This World's Fair, which is a world's affair, might prove to be a world's Pentecost."

This sentiment was in accord with the topic of the meeting, What Our Churches Can Do This Summer to Use Their Opportunity. D. L. Moody, who has his present headquarters at the institute connected with the Chicago Avenue Church, was the first speaker. He frankly confessed that he had no plan of operations, save that for a year and a half he has been preparing for this great campaign by enlarging the institute, by engaging prominent ministers and evangelists, at home and abroad, to spend part of the season in Chicago, by arranging with pastors to utilize these helping forces, by increasing the number of large gospel tents used in the more destitute parts of the city, and by raising the needed funds to conduct these converting agencies. His only plan is to supplement in the largest possible degree the regular Christian work. He does not favor mammoth meetings or any arrangements by which the usual local church work will be disturbed. Rather his aim is to aid each church greatly to augment its influence to reach the people by extra pulpit supplies and more generous advertising of their services during the week.

It is a caution worth heeding, however, by Christian strangers in Chicago, not to run about trying to hear the McNeils or Gordons, or Halls or Cuylers, who are published to preach at such and such a church, which one must cross the city to reach. Probably the church will be overflowing ere you get there. You will have made more than "a Sabbath day's journey" and be correspondingly tired and unspiritual. Besides, you may miss hearing an equally good sermon by the pastor of the church that lies next you, where duty is the doorkeeper, and also miss the sense of being where your presence will be noticed and really welcome. Next Monday morning Rev. J. G. Paton will address a joint meeting of Presbyterian and Congregational ministers. Q. L. D.

CURRENT THOUGHT.

AT HOME.

Prof. John R. Commons of Indiana University writes in the *May Charities Review* on The Church and the Problem of Poverty in Cities. He believes that "the church's ignorance of modern science and her bias toward the old dogma still appear in the way in which she attacks only the symptoms and results of social disease and not the causes. The temperance question is to be solved simply by abolishing the saloon—regardless of the fact that intemperance itself is the result of profound social conditions. Sunday labor is the only labor problem attacked—and that only in its spectacular and relatively harmless occasions—and the irresistible economic necessities of modern civilization which compel Sunday labor are overlooked. Corrupt city government is ascribed not to its real causes but to the sinfulness of politicians, whereas the fact is that in city politics all our political and social machinery is so arranged that the best men are, as a rule, barred from success."

Aprøpos to the defeat of revision and the demand for a short creed, the *Presbyterian* says: "It is noteworthy in the reports of the presbyteries upon revision that sixty-six of them request a short creed. Of these the majority desire it only as a supplement to the Confession of Faith, and not as a substitute. There is no disposition manifest to ignore or set aside the old standards. And it will be found that if the short creed move is entertained by the General Assembly guards will be cast about it insuring its harmony with the Confession of Faith and the Shorter Catechism. No other kind of creed, long or short, stands a ghost of a chance in our body. . . . It may be that, in sheer desperation, the church will be glad to fall back upon the expedient of the United Presbyterian Church of Scotland after a similar ordeal and adopt a declaratory statement, thus giving rest to its ministers and members and affording a happy working basis for all parties who wish to advance the Lord's cause in a Presbyterian way."

On the eve of the meeting of the General Assembly the *Evangelist* says: "The driving out of one scholar, or two, or twenty, will only increase the mischief. There will be plenty of 'rebels' left, both Christian men and women, to fight the battle at once of orthodoxy and of liberty. Is there no better method? It is our profound conviction that three-fourths of all the present trouble in the Presbyterian Church has grown out of misunderstanding of each other's opinions and motives. . . . Is it too late to settle this ugly controversy on the broad, manly ground of live and let live? We need each other; every honest, God-fearing Presbyterian has the root of the matter in him and can do noble work for truth and righteousness and humanity."

The *Christian Leader* discusses the advisability of boycotting the Columbian Exposition if its doors are opened on Sunday: "Should the managers see fit to keep the money Congress appropriated and yet violate the conditions of the award—thus changing the question of Sunday opening to the very different question of honest dealing—not only nominally religious people but all high-minded people, whether they avow religious convictions or not, may very properly raise the question whether the fair, so tainted, is worthy of their patronage. But this is not boycotting. See the judicial decision of Judge Taft."

The *Pilot* reports Archbishop Ryan of Philadelphia as saying recently, at the celebration of the centenary of Roman Catholicism in New Orleans: "Church and state should move in parallel lines which never meet. They should feel most friendly to one another, for the power of both comes from God. Catholics in this country should be most thoroughly and cordially in harmony with its in-

stitutions. I have said that the church and state should move in parallel lines. But I remember that mathematicians tell us that in certain circumstances two lines will forever approach and yet never meet. So would I have the church and state in this country—ever in harmony, each in its own sphere; ever approaching, but not to meet in union of church and state."

ABROAD.

A posthumous article on the Jesuit Doctrine of Obedience, by John Addington Symonds, in the *May Fortnightly Review*, gives citations from the constitution and official documents of the order to justify his asserting: "I find it to be an integral part of the Jesuit system that obedience should be paid to Superiors as though they were not men, but Christ or God. I find that not only will and affection, but intelligence and faculty of judgment also, must be sacrificed before the order of a Superior. I find that no doubt or debate regarding a Superior's orders is allowed. I find that the inferior is held bound to obey blindly, to work himself by effort into harmony with his Superior's views, to adduce before the bar of conscience arguments in favor of whatever his Superior has thought fit to utter and never in any way to cast reflections on those imperative demands. I find as the last resort that it is a member's duty to pronounce a thing black which is clearly white before his eyes, if the church has said that it is black."

The *Independent* says: "The Anglican hierarchy have elected to fight the whole battle of disestablishment on Welsh soil. Be it so. Nonconformists in general, and the Liberation Society in particular, cannot complain that they have decided to stake the issue on such untenable grounds. It remains to be seen whether the people of England will acquiesce in such tactics, which have for their primary object not the advancement of Christianity, but the preservation intact of a great sacerdotal corporation, hostile, as Archdeacon Farrar declares, to the Protestantism and the liberties of the nation. The shortsightedness and want of self-reliance on the part of the rulers of the Anglican Church are as humiliating as they are astonishing."

CHRISTIAN THOUGHT AND WORK IN GERMANY.

BY FRANKLIN.

It is hard for an American to appreciate the importance and the naturalness, one may say, of the union of church and state in Germany. With few exceptions this union is universally approved. At any rate, it has become an integral part of German life and is regarded as essential to the well-being of the people. The care of the church life seems as important and as much a duty of the government as the care of the schools, the gymnasia and the universities. The *cultus* minister is at the head of the departments of education and religion, and his office is as political as that of war or of foreign affairs. The Roman Catholics, who embrace about one-third of the population of the empire, are a state church and in some respects are more fortunately situated than their Protestant brethren. In some of the provinces of Prussia both Lutherans and Reformed have equal rights, though in Prussia proper these two denominations have been united in what is known as the Evangelical Church. Old Lutherans, Reformed, Moravians or Herrnhuters, Mennonites and Baptists are recognized sects, but receive no assistance from the public funds. Methodists, Irvingites, Jews and Anglicans are allowed to carry on their work unhin-

dered, but they do not exercise any considerable influence on the life of the people. While the work of the Methodists and Baptists has been spiritual, it has not had large success, unless one regards the favorable influence which it undoubtedly has had on the work of the established church.

Germany claims to be a Christian state and therefore regards all its citizens as Christian, not, of course, as having had spiritual Christian experience, but as having been baptized at the proper time, instructed in the fundamental doctrines of religion, confirmed and therefore entitled to the privileges of the church. It requires all the officers in the army to take the communion at least once a year. One can only leave the church by going through a legal process, which very many who are never seen at a church service neglect and so at their death their bodies are buried in the cemetery which belongs to the parish in which they had their home. Atheists, or professed free thinkers, people who have cast off all church bonds and who at their own request are relieved from the burden of paying taxes for the support of the church, can only be buried in a cemetery of their own.

Naturally much of the external service in the church is like any other worldly service and not infrequently it seems very formal. If a congregation chooses its pastor, even through its representatives, it is only from several persons proposed by the authorities, or authority, with the appointing power. Professors of theology, though nominated by the members of the theological faculties, are appointed by the minister of state and not by the church whose future religious teachers they are set to instruct. One could not expect, in such circumstances, that church membership should be looked upon as the same thing with spiritual life, although, as has been asserted in previous letters, the number in these churches who are truly converted persons and thoroughly interested in Christian service is perhaps as great, in proportion to the population, as with us.

The state church is divided into parties which might almost be made to correspond with denominational differences in the United States. There is the confessional party or the party of the extreme right, which holds the symbols with great firmness; the party on positive union or the center, which accepts without reservation the symbols of the united church; and the party of the extreme left or the Positive Verein, whose members reject miracles, the inspiration of the Scriptures, the proper divinity of Christ, and, while attached to the church as a state institution, are hardly to be distinguished from Unitarians.

Between the party of the left and the center is the Ritschl party, which is deeply interested in historical studies, which cares little for dogmas, lays much emphasis on character and experience and insists upon the necessity of going back to the Gospels as the fountain of religious life and to Luther as the source of truly Protestant principles. In each of these parties there is also a center, with a left and a right wing. While these distinctions are especially true of Prussia, they are practically the same in the other provinces which have united with Prussia to form the empire.

But close as is the union of church and state, the latter does not concern itself with the benevolent work of the church. No foreign missionary society receives any aid from the state treasury, nor are its affairs subject to state control. This work is as purely voluntary as that of the American Board. Yet the state sympathizes with this aggressive Christian service and gives such moral support as it can.

The same is true of its relation to work of the Inner Mission, a work which is characteristic of the German churches. This is usually said to have begun in 1848, under the leadership of Wichern, a pastor in Hamburg, who finding one morning a little more than two dollars in his charity box, being surprised at the amount, said, "With this we must found something worth while," and straightway opened a school for orphans. This was the foundation of the famous orphan house, which now has more than 3,300 inmates and which has cared for more than 95,000 since its establishment. Under Wichern there grew up a sort of brotherhood, into which men entered who were willing to devote themselves to the service of God, but who had had no special education to prepare them for the ministry. Out from these brotherhoods, in which men are trained for the special service they can best render, come the keepers of the many inns found in Germany where a poor man can get a night's lodging for a little more than six cents, where he is brought under religious influences at morning and evening prayer and where the innkeeper takes pains to speak to him and, learning his condition, give him the advice which he needs.

A kindred institution is that of the deaconesses. From the original home at Kaiserwerth, opened by Pastor Fliedner, more than fifty similar homes have sprung, to which more than nine thousand persons belong. These deaconesses go wherever German is spoken, although their special work is among the sick and the needy at home. Their vows are not necessarily binding for life, nor do they give up their private property when they enter a home, nor devote themselves to celibacy. And yet, as none are received except after serving a novitiate, it rarely happens that a deaconess lays down her work after once being solemnly consecrated to it. There are four of these sister houses in Berlin and the service of their members is of great value to the pastors in these overgrown parishes.

The work of the Inner Mission embraces works of compassion, the free proclamation of the gospel in word and through the printed page, and efforts to introduce spiritual life into the church. One of the great failures of the Protestant Church here has been its failure to employ laymen in its service. Nearly everything which has been done has been done by clergymen, and as a sort of official duty. The Inner Mission marks the beginning of a new era for Christian work in Germany, characterized by lay effort in the church. During the last fifty years there has been a large increase in spiritual life, due, no doubt, to the efforts which have been made to reclaim the lost and the erring, to prevent the ignorant and careless from going astray, to make the church not simply an institu-

tion of the state but a body in whose members the spirit of Christ shall live. This mission has not sought to carry on special evangelical work, nor has it ever interfered at all with the regular work of the churches. Indeed, it has been of special help to pastors, who at first were somewhat suspicious of it.

As the state provides for the sick in hospitals and has institutions for the blind, the deaf and dumb, there was no demand for effort here, rather for a personal service which only the love of Christ could call forth and which is rendered quietly and inconspicuously. It is interesting simply to run over a list of the objects to which the Inner Mission gives its thought: the education and instruction of neglected children, beginning with care for the infant children of mothers who cannot be with them during the entire day; receiving them when a little older into what we would call kindergartens; gathering those still older in the Sunday school; providing orphan houses; securing places for the education of needy girls in the duties of the home and in hand work, by which a future support may be obtained; similar institutions for boys; houses of refuge for abandoned women; asylums for the intemperate; places where work for a time can be provided for those who are out of employ, and from which permanent employment can be obtained; personal efforts to gather up those who throughout the country have wandered away from the blessings of the gospel; special service with the blind, idiots and epileptics; work among the sick in the hospitals—among the insane also; establishment of vacation colonies for children who rarely see the country; efforts to excite interest in reading the Scriptures; distribution of sermons and tracts; the loaning of books through what are called People's Libraries; efforts to answer the various questions which come up in the prosecution of city mission work; care for the poor, of the sick and wounded in war, service in times of pestilence, as last year in Hamburg among those stricken with the cholera; attention to the proper use of Sunday; regular attendance at school; the question of dwellings, health and personal cleanliness; the question of savings, through institutions open to receive even the smallest sums.

All this has been done through personal visits, the formation of unions among those who have similar interests, and the motive of it all love rather than duty, the feeling that those for whom Christ died are worth saving, and that the problem of Christian patriotism is to save for the state all its citizens, and to encourage them to undertake the best service of which they are capable.

Is it not true that we are many of us checked in our Christian speech by the consciousness of a gulf between our words and our experience? Or, if that states the case too strongly, by the consciousness that our best words are only occasionally true to the facts? Why cannot the Christian brotherhood have a sort of tacit compact among themselves that they may all feel free to speak the best they know and we will not rebuke them, even in our hearts, for speaking better than they are? If God gives you a thought or a desire above the level of your life, out with it; let us all have the benefit of it, and we will not think you a

hypocrite if you do not succeed in living it.
—Austin Phelps.

SCROOBY CLUB SKETCHES.*

XX. TREMBLING IN THE BALANCE.

BY REV. MORTON DEXTER.

The depressing uncertainty in regard to the life of the colony continued for several years. It proved to be almost impossible to establish themselves successfully and it is surprising that the attempt was not abandoned. As already has been explained, most of the members of the London company, called the Adventurers, were so ignorant of or indifferent to the needs of the colony and so jealous and quarrelsome mutually that it did little to contribute to the prosperity of the Pilgrims or even to secure them a bare sustenance. They rarely received news from home and still more seldom supplies. In May, 1622, a shallop reached Plymouth from the Sparrow, a ship which Weston had sent fishing to the Maine coast, in which were brought seven passengers and some letters. About the end of June the Charity touched there, on her way for Weston to Virginia, but brought them no goods or provisions, and the colony had to help feed her people, about sixty, during her stay, and keep and care for a number of them who were ill during "ye most parte of ye somer," until she came in again on her way home. In the autumn the Discovery, owned by English merchants not among the Adventurers, touched at the colony and the Pilgrims were able to procure from her some beads and knives for trade with the Indians, but at exorbitant prices and they obtained from her no food.

Early in 1623 Weston himself appeared, but in sore need himself. He had come over to the northern coast in disguise with some fishermen to visit a colony which he had tried to found and which had died before he reached America, had been shipwrecked and then robbed by Indians and barely reached Plymouth alive. The Pilgrims took pity on him and fitted him out afresh so that he was able to get back to the fishing fleet, but he subsequently proved more unfriendly to them than ever. Not long after the Paragon reached them, sent out for himself by John Peirce, one of the Adventurers, who seems to have accompanied her, but there is no account of any addition to the supplies of the colony from this source. At about the last of June Capt. Francis West, commissioned as admiral of New England, arrived in the ship Plantation, but he was only a visitor. They tried to buy food or seed from the master of this ship, who

had some 2. hh of pease to sell, but seeing their wants, held them at £9. sterling a hoggshead, & under £8. he would not take, and yet would have beaver at an under rate. But they told him they had lived so long with out, and would doe still, rather than give so unreasonably.

Apparently some individuals bought a small quantity of the peas, but the greed of the master prevented the sale of most of his stock. In July the Anne arrived, and early in August "ye pinass," the Little James, bringing about sixty new colonists, among them George Morton and family, and some supplies, although not enough to support the new comers. "All ye company sent at any time was allways too short for those people yt came with it." In their penury

it must have been an inexpressible distress to the Pilgrims, who were bravely and loyally keeping their faith with the Adventurers, to hear from the mother country so seldom, and to have ship after ship arrive bringing no aid but usually in actual need of help from them. Yet they never failed to do all in their power for those who thus claimed their assistance.

The extremity of their want deserves to be set forth more at length. As early as May, 1622, "in a manner their provisions were wholly spent, and they looked hard for supply, but none came." Not long after, however, they heard of a fishing vessel somewhere off the northern coast and Edward Winslow was sent to obtain provisions from her if possible.

He gott some good quantitie and returned in safte. . . . But what was gott . . . being divided among so many, came to but a litle, yet by God's blessing it upheld them till harvest. It arose but to a quarter of a pound of bread a day to each person; and ye Govr caused it to be dayly given them, otherwise, had it been in their owne custody, they would have eate it up & then starved. But thus, with what els they could get, they made pretie shift till corne was ripe.

But the harvest time brought little, and only temporary, improvement.

All had their hungrie bellies filled. But it arose but to a litle, in comparison of a full year's supplie; partly by reason they were not yet well acquainted with ye manner of Indian corne, (and they had no other,) also their many other employments, but chiefly their weaknes for wante of food, to tend it as they should have done. Also much was stolne both by night & day, before it became scarce eatable, & much more afterward. And though many were well whipt (when they were taken) for a few ears of corne, yet hunger made others (whom conscience did not restraine) to venture.

They did what fishing they could, but it was hard work and often unrewarding.

Haveing but one boat left . . . they were divided into severall companies, 6. or 7. to a gangg or company, and so wente out with a nett they had bought, to take bass & such like fish, by course, every company knowing their turne. No sooner was ye boate discharged of what she brought, but ye next company tooke her and wente out with her. Neither did they returne till they had caught something, though it were 5. or 6. days before, for they knew there was nothing at home, and to goe home empie would be a great discouragement to ye rest. . . . If she stayed longe or got litle, then all went to seeking of shellfish, which at low-water they digged out of ye sands. And this was their living in ye somer time, till God sente ym beter; & in winter they were helped with ground-nuts and fowle. Also in ye somer they gott now & then a deer.

It is difficult to read this artless and pathetic record without profound emotion. What gallant courage, what loyalty to their beliefs, what intense faith in God the Pilgrims must have possessed in order to endure, after so many and so diversified previous trials, such distresses as these!

Their lack of food led them, in 1623, to alter their policy of labor in an important respect, which, in view of discussions now current, should be described. Apparently there prevailed among them to some extent a belief in what may be termed Christian Communism. It has been noted already that, when about to depart from Leyden,

Those that weare to goe, prepared them selves with all speed, and sould of their estats and (such as were able) put in their moneys into ye comone stock, which was disposed by those appointed, for ye making of generall provisions.

Apparently, also, after landing at Plymouth they practiced a modified communism, especially in regard to labor and its fruits. They had their individual houses but raised their crops in common and for the public

benefit. But when it became clear that they must grow larger harvests or starve,

After much debate of things, the Govr (with ye advise of ye cheefest amongst them) gave way that they should set corne every man for his owne perticuler, and in that regard trust to them selves; in all other things to goe on in ye generall way as before. . . . This had very good success; for it made all hands very industrious, so as much more corne was planted then other waise would have bene by any means ye Govr or any other could use.

Bradford emphasizes the good results of this change of method and then adds:

The experience that was had in this comone course and condition, tried sundrie years, and that amongst godly and sober men, may well evince the vauitie of that conceit of Platos and other ancients, applauded by some of later times;—that ye taking away of propertie, and bringing in communitie into a comone wealth, would make them happy and flourishing; as if they were wiser then God. For this communitie (so farr as it was) was found to breed much confusion & discontent, and retard much employemēt that would have bene to their benefite and comforte. . . . Upon ye poynte all being to have alike, and all to doe alike, they thought them selves in ye like condition, and one as good as another; and so, if it did not cut of those relations that God hath set amongst men, yet it did at least much diminish and take of ye mutuall respects that should be preserved amongst them. And would have been worse if they had been men of another condition.

This is practical testimony and based upon experience and observation.

THE VOICES OF THE MODERATES.

BY REV. HENRY M. TENNEY, OBERLIN, O.

At the annual meeting of the Cleveland Presbyterian Union, held in January, that body, as reported by Dr. H. C. Hayden in the *Cleveland Leader*, put itself on record by unanimous vote, "as deprecating any and every attempt to impose new tests of orthodoxy or to restrict the liberty hitherto enjoyed by men who have sincerely subscribed to the confession of faith of the Presbyterian Church. The Union also expressed the belief that the interests of the church at large would be best conserved by a cessation of ecclesiastical trials for heresy of men who sincerely profess their faith in the holy Scriptures as the unerring rule of faith and practice and their entire loyalty to the gospel of Jesus Christ as the Son of God."

This action was taken as expressing, in the view of the union, the mind of the great body of clergymen and laymen in the Presbyterian Church who do not favor either extreme, who are grieved and scandalized by the continued strife, and who for the sake of truth, righteousness and the welfare of the church desire to mediate between the extremes and produce peace. Similar action has also been taken by the Presbyterian Social Union of Chicago.

The readers of the *Congregationalist* will recall an interesting letter from a missionary in Japan, which appeared in the issue of Jan. 19, and which, in referring to the visit of Dr. F. E. Clark and of his relations to the Prudential Committee of the American Board, concluded as follows: "Aside from personal love and esteem for Dr. Clark himself, we missionaries to a man, yes, and a woman, sincerely hope he will remain on the Prudential Committee. He has the temperament and holds the views that will best command the confidence of all. The sooner the affairs of the board are placed in the hands of such moderates as he, and extremists of either wing are equally shelved, the sooner will there come an honorable peace and a healthy prosperity. 25th Sept. 92."

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humble missionary who has never before broken silence on this ticklish subject."

These utterances are significant and worthy of repetition because they come from widely different sources and express the sentiments, as it is believed, of the great middle party of our churches, whose voices are seldom heard in the discussions of the press and the platform. The writer speaks only for himself and presents only what he conceives to be the views of the moderates. But he believes that they have a right to be heard, and it is high time that their voice should be heard. They constitute the bulk of the contributing and working membership of our churches at home and abroad. The spiritual power of the churches, in no small degree, is with them. They are making the larger sacrifices for the evangelization of the world. By the bitter strifes which are dividing our churches they are deeply grieved. Into them they decline to enter. For the leaders in these conflicts and ecclesiastical trials, some of whom have proved their devotion to the cause of Christ by years of self-sacrificing service and to whom the debt of gratitude on the part of Christians everywhere is great, they entertain a profound personal respect. They have no question with respect to their thorough-going conscientiousness in the course which they are pursuing; but they believe them to be mistaken. These leading brethren believe that they are doing God service as truly as did Saul of Tarsus in persecuting the church. They may at heart possess the right spirit, but they cannot make it seem so to the world and the church which looks on from without.

To the onlookers the spirit seems to be too much like the exceeding mad partisanship of Saul against the heretics whom he was opposing and which is in marked contrast with the spirit of those devout Jews who carried Stephen to his burial with lamentations, although they doubtless disagreed with his theology as positively as did Saul himself. When Saul became Paul he did a good deal of bitter repenting, not merely because in his ignorance he had been on the wrong side, but because in doing that which he conscientiously believed to be right he had given the rein to this evil spirit. It is high time that the methods of theological warfare which are in vogue in our related denominations, and which are believed to be inspired by this bitter and proscriptive spirit on both sides, should be put under the ban of Christian public sentiment as essentially un-Christian and intensely prejudicial to the interests of vital and spiritual religion both here at home and as far around the world as their influence extends. And this is said not with the extreme partisans of either the orthodox or the liberal school in mind as against the other. The offense is mutual.

Further, those who hold middle ground between the conflicting factions are grieved because, as they believe, the truth is being held down in unrighteousness. Both parties are earnestly contending for what they believe to be the truth. But does any one imagine that the truth, and the whole truth of God, is likely to gain currency in the best way and the most rapidly by these bitter trials for heresy and American Board debates? Historically, heresy has not been cast out by casting the heretic out of the synagogue. It has been advertised and or-

ganized and perpetuated by the antagonisms which have thereby been engendered. Neither has truth been established by the vote of a majority. Usually it has been limited and run into a narrow and sectarian mold. The field of contention for the truth is the field of open and thoroughgoing and scholarly and protracted debate through the press, not the field of platform meetings and executive boards and heresy trials. And the jury of ultimate decision never has been and never will be the immediate combatants converted to either the one side or the other, but the great Christian public, which is slow in forming its conclusions but which in the end reaches an abiding consensus of opinion.

Could the voice of the moderates in the Presbyterian Church be heard above the din of partisan contention can any one doubt that it would be for the cessation of heresy trials and for such a patient and protracted discussion of the articles of faith as would result in changes which would give a rational theology without a surrender to rationalism? And if the voice of the moderates could be heard in the counsels of the American Board would it not be for the loyal acceptance of the platform laid down by Dr. Storrs at its Chicago meeting and for such administration in Boston as would relieve the churches of all ground for suspicion of infidelity to that platform?

And this suggests another cause of grief to those of moderate views. It is that this continued contention is killing, and must continue to kill, valuable men for executive work. The secretaries of the board and individual members of the Prudential Committee are men who are held in honor by the churches. They are needed in these times. But the leading men among them are understood to be partisans, and by that fact they are killed for the peaceful and powerful work which they are appointed to do. Furthermore, it has been the policy of the board of late to elect to its Prudential Committee men of partisan spirit, for the avowed purpose of having different parties represented about the executive table, while the majority vote in a particular direction has been carefully insured. Now, let it be that the senior secretaries and the members of the Prudential Committee act with perfect candor and impartiality, could that executive board be better constituted if it was organized for the express purpose of stirring up prejudices and kindling suspicions in the minds of those who may be on the other side?

Is not the attempt to run the American Board as the Government of the United States is run, namely by parties, a miserably stupid failure, and must it not continue to be so in the nature of things? And when we look for relief where is there the shadow of hope to be found but in a general clearing of the decks, as is suggested by the missionary correspondent from Japan? That this is necessary cannot but be a matter of regret to all. That it should be brought about in any violent way cannot be desired and ought not to be necessary. But the sooner it is understood that partisanship, or the suspicion of undue partisanship, unfits a man for an executive position in the board in the sober judgment of the great body of its constituency, the sooner will the way be opened for the appointment of persons who have the temperament and hold

the views which will best command the confidence of all.

THE AMERICAN BOARD AND THE CHURCHES.

BY REV. DAN. F. BRADLEY, GRAND RAPIDS, MICH.

The American Board has reached the most critical period in its history. It has come to the parting of the ways. If there was wisdom required in 1886 after the Des Moines meeting to prevent its decline and save it from disaster, there is required in 1893 infinitely more wisdom. In 1886 the churches of conservative and moderate views rallied to the board, believing that it was being pressed by the radical churches into indorsing what seemed to many a most dangerous heresy. The board weathered that storm and, although its annual meetings are not what they used to be and although it has been more difficult to rouse enthusiasm in its behalf than formerly, it has held its ground in the love of the churches.

But in 1893 the situation of the board is changed. It is impossible to convince our churches at large, and especially in the West, that the board has any reason now to fear from the Andover new departure. It is hard today to make people believe that the administration of the board, which is so constantly under criticism by all our denominational newspapers except one, is entirely free from blame. The churches and pastors, especially the younger pastors, have many of them come to believe, whether justly or unjustly, that the Prudential Committee is no longer waging battle for the truth but is merely waging war against any change in the *personnel* of the administration or the constitution of the board from an inherent opposition to change. They look upon it as a species of Bourbonism. It is this conviction that is slowly alienating hundreds of men once called conservatives from the support of the board. There are multitudes who cannot see any good reason why the present administration should so strenuously oppose any enlargement of representation of the churches in the board except for a personal reason. This may be a false inference, but ever since the meeting in Chicago and the National Council that inference is being made.

Now Congregationalists resent anything which seems like a usurpation. And for any body of men to secure control of an organization of the churches to perpetuate their private notions is usurpation. It does not tend to the peace of mind of ministers and churches to find those who seem to be spokesmen for the present administration casting discredit upon the movement for larger representation as being one engineered by a few ecclesiastical politicians. The churches do not like to be called "outsiders" when they suggest changes of administration. They do not relish the idea that they cannot be trusted to manage their own missionary society. They are weary of being told that because this great organization has done so well for eighty years it can be trusted to go right on indefinitely, superior to all criticism and suggestion. They remember that this board has made mistakes in times past. They remember that its administration at one time discriminated against Oberlin Semi-

nary and Oberlin views with more vigor even than it is said to have discriminated against Andover recently. They remember that the organization of the A. M. A. was due to the unwillingness of the board to modify its policy to meet the advance in religious and political life. So it is useless to tell men who have memories that the board cannot be improved, either in respect to its organization, its administration or the *personnel* of its committee. The churches are grieved that such men as Dr. McKenzie, Mr. Dickinson and Dr. F. E. Clark should be treated as unsound men and find themselves unable to serve on the Prudential Committee.

The men who are coming to think in this way are not a few who have been inoculated with the deadly poison of heresy but evangelical men who are in earnest to secure the best results in our missionary work. The alienation of radicals will not hurt the board. The alienation of the moderate men will be irreparable. It is for this reason that I say that the board has reached a parting of the ways and that the greatest wisdom will be needed. A recent writer in the *Advance* has objected to the proposed plan of representation in the board by nomination of corporate members by associations on the ground that the State associations are not Congregational and that the ministers therein have too much proportionate influence. And the writer goes on to say that the present system is preferable because it gives the churches direct control of the board by withholding their gifts. It is this very feature of the board's constitution that is objectionable. The only resource that the churches now have when they are aggrieved is to boycott the board and starve the missionaries at the front. In the present system a church or an individual is quoted always as indorsing the Prudential Committee if it continues to send supplies.

What the majority of our churches want is such an organization of the administration that changes in the *personnel* and policy of the board can be made at any time without crippling the work at the front. Nobody wants to resort to the boycott. Beyond question the vast majority of the churches now contributing to the board would be glad to see such changes as shall bring about peace without diminishing the efficiency of the work. But the attitude of the board as it is at present constituted prevents such peaceful changes. The result is that some of the churches are resorting to the boycott, either openly or silently, while others, as the Old South Church, Boston, give under protest.

Is there not sufficient wisdom, sufficient self-denial, on the part of the present administration of the board to bring about such changes as shall tend to harmony? At the National Council the writer heard a prominent defender of the Prudential Committee say that it would afford him much relief if there should be some resignations on the staff of the board and the appointment of new men who were not identified with the long struggle. Such remarks indicate the present drift. Men do not now see the necessity of continuing the strife in the board. The theological question that precipitated it is now out of the way. Why fight merely for the sake of fighting? The danger is that unless some such peaceable

solution is soon reached there will be the organization of a new foreign missionary society within the church that would have no small strength and that would be a source of division and trouble for years to come. The new organization, it is certain, would be thoroughly representative of the churches, and for that reason alone would attract to itself a large constituency. It remains for those who are in control of the board to adopt such irenic measures as shall prevent such a result.

SUMMER TRAVEL IN THE LEVANT.

BY H. W. DUNNING, YALE UNIVERSITY.

The countries on the shores of the Mediterranean, especially in the eastern part, were the centers of ancient civilizations which collapsed politically many centuries ago, but they have left memorials behind them which today are among the most interesting sights in the world. There is Egypt with her monuments reaching back to the beginning of history, Palestine with its sacred scenes, Greece with its renown in literature and the arts and Rome which finally became the mistress of them all and still claims to be the religious capital of the Christian world. Moreover, the manners and customs of the present inhabitants of the Levant are always a source of interest and delight.

Of late years these countries have been made so accessible that a tour through them is little more difficult or expensive than in the nearer parts of Europe. But owing the prevalent custom of taking vacations the summer most people are debarred from visiting them in the regular tourist season. They consider these places entirely out of the question for a summer trip and therefore do not inquire whether such a trip is really possible. Of course, very few people would prefer the summer to visit these countries, but if the choice is then or not at all I see no reason why any one in ordinary health should deny himself the pleasure.

The heat is undoubtedly the principal trouble. Now the thermometer does go a trifle higher there than it averages here but the humidity is much less, consequently the heat is not so oppressive. Besides the temperature varies but little from day to day. Sudden changes are always more injurious than a continual steady heat. The nights in these countries are uniformly cool, so that a refreshing sleep can usually be obtained. In order to keep in good health one must take care of himself. Observe and follow the habits of the natives. Buy a light-colored umbrella and always carry it. Begin the day early. Take a cup of coffee and a piece of bread before starting out. Then spend the forenoon in sight-seeing. It will usually be found best to devote this time to churches, markets and outdoor excursions and to leave the museums until afternoon. Just before noon have a substantial breakfast. From twelve o'clock until three business is suspended, and that time can be spent in reading, writing or sleeping. About half-past three start out again. At dusk eat a good dinner. Afterwards there is always an opportunity to listen to some good music, and a splendid chance to observe and get acquainted with the people. By following out this plan the

whole Levant can be visited without danger from the heat.

Besides the climate there is one other great trouble—fears of malarial fevers and other diseases. These fears are mostly drawn from stories of twenty or thirty years ago. Within the last decade the people of Italy have spent enormous sums in cleaning and draining their cities, and today no city in Europe is healthier than Rome. The cholera in 1884 so scared the people of Naples that they also started the work of purification. But they had an immense task and although they have made a good beginning the desired end is as yet far from being attained. However, the modern part of the city, northwest of the old town, is fairly clean and pleasant. Naples is worth a visit, not only for the sake of Vesuvius, the Museum and Pompeii—which is the most interesting sight in all Italy—but also to get a glance at a thoroughly dirty city and people. Greece and Egypt are always perfectly free from endemic diseases and the mountain portion of Palestine can also be visited without danger.

There are two other great annoyances to the summer traveler, the mosquito and the dust. The former is usually well guarded against by curtains. Moreover, the mosquito in these places, although very active and energetic, moves around in a quiet and unobtrusive way so that if kept at a distance he does not annoy. The dust, however, is real and practically unavoidable. Goggles will protect the eyes somewhat, but otherwise there is nothing to do but to make the best of it.

I have mentioned the principal objections to summer travel in Southern Europe and the Levant. But these are more than offset by peculiar attractions. First and foremost is uniformly pleasant weather. One can always count with absolute certainty upon a fine day and plans are never interfered with by an unforeseen storm. Last summer I spent two months in these countries and from leaving Venice in July until my return there in September, with the exception of a slight shower at Athens, I did not see a drop of rain.

In summer time expenses are greatly reduced. Board and lodging can be obtained at about three-fifths of the winter prices. The people are much more accommodating and pleasant than when they have plenty of business and do not need your custom. Moreover, Palestine and Egypt are infested by hordes of beggars, many of whom take a vacation in summer when travelers are not so plentiful. There are enough of them at all seasons, but the winter is their busy time. In Egypt the summer is the harvest time and the fields are covered with cotton and other crops. In Palestine, however, as there is no system of irrigation the vegetation induced by the spring rains dries up and leaves the ground bare and desolate. All these countries are well supplied with fruit. Figs, melons and grapes abound. In Greece we have the little sweet red currant grape. Lower Palestine has the largest and finest white grapes in the world and in Egypt fresh ripe dates are cheap and plentiful.

There are also certain sights which can only be seen in summer. All the ceremonies connected with the overflow of the Nile take place then. On June 21 the river begins to rise and the event is appropriately celebrated. In the first part of August the

dike is cut amid great rejoicings. At present the chief Mohammedan festivals also occur in summer. This year their New Year's Day is July 15, and the feast of the Hasaneyn, the greatest Cairene festival, takes place on the tenth day afterwards. The great fair at Tanta, second only to that at Nijni-Novgorod, occurs in August. It is a curious and unique spectacle, but it is recommended to gentlemen only, and they will probably be satisfied with a few hours in the daytime. As it is on the road from Alexandria to Cairo a visit can easily be made.

The heat then is endurable, the fevers largely imaginary and the mosquito repressible. The worst annoyance, the dust, is more than offset by the fine weather. The other advantages peculiar to the summer seem to me to more than make up for its discomforts.

THE GROWTH OF THE GAMBLING EVIL.

BY A MASSACHUSETTS PASTOR.

The *Congregationalist* of April 20, in an article upon The Connecticut Poolroom Law, reports the passage of an act which puts gambling at races under the ban in our sister State. Similarly the State of New York has tightened her restraints upon pools during the past winter. The concurrence of these restraints to the south and west tends to divert a current of gamblers into Massachusetts, unless the law which we already have been enforced with more stringency than in recent years. The *Spirit of the Hub*, of April 20, says: "There is some speculation as to where the Charter Oak Park Association [of Hartford, Ct.] will trot their colt stakes. We suggest that Mystic Park would be a proper place, and have no doubt but that satisfactory arrangements could be made to do so." This remark is noteworthy for its quiet assumption that a law which must be obeyed in Connecticut can in Massachusetts be defied safely. If the movement follows the lines suggested the gamblers we already have will be re-enforced by exiles from Connecticut and New York. Do we want that kind of immigration? If we do not the time to enforce our law is now, before more capital is invested in this business, and before it has had more opportunity to demoralize both the gamblers and the public conscience.

Many persons ask why gambling need be repressed. In the first place gambling is stealing. It is an attempt at getting without earning. Like all sin it works misery—a misery whose effects are scientifically demonstrable upon the physical man. The excitement of pools quickens the heart beats. This produces functional disturbance and, when it becomes habitual, functional derangement. The overworked heart is weakened, the kidneys may be enfeebled and Bright's disease developed. It is often felt that if gambling is exciting so is legitimate business. The difference is that in legitimate business excitement is incidental, in gambling it is essential; in legitimate business excitement is occasional, in gambling it is chronic—it is the game itself.

So surely is physical degeneration the result of gambling excitement that Dr. Richardson, in his hand-book upon the diseases incident to modern life, discussing the claim of gamblers that their losses on

the whole average no more than their winnings and that they accordingly keep cool, replies that all professional gamblers have weak hearts, and that their pretensions to coolness are disproved by the physical symptoms which can be derived only from the results of profound and long-continued excitement. Pools, like all other gambling, tend to the degeneration of the physical man, and this enfeebled fiber goes far to explain the ensuing moral weakness, the fact that it is possible to develop a gambling habit which is as invincible as the tippler's habit; so that the confirmed gambler can no more keep from his accustomed excitement than the sot from his regular tippie. At this stage he begins to neglect his business, and when he loses he is tempted to steal.

Sometimes he does steal. Then follow the excitement of evasions and subterfuges. Finally detection arrives, and disaster with shame overtakes him and his with an agony which sometimes kills. If the inquiry be raised how often this vicious circle is completed no accurate answer can be made. Many times it is covered up; the trouble and death are seen to occur, but they cannot be assigned surely to the actual cause. Nevertheless, there is probably no good citizen absorbed in his own business who does not know of the downfall of one, two or three individuals which, he is morally sure, is due to their "playing the races." The tendency is always the same, follows a general law.

It is sometimes felt that this matter need not be taken seriously because none follow the races but confirmed gamblers, who are for the most part past damage and past hope. In reply it is to be considered that their habits do not conduce to long life and their class would soon cease to exist but for constant and vast re-enforcement from new men. How much is made off the pools? That the amount is large is indicated by the difference between the prices of roadsters and racers. The price of a roadster indicates what men are willing to pay for pleasure driving. The prices of racers depend not upon such sums as men like Mr. Bonner pay for the pleasure of owning a good horse but upon the demand of the general market and upon prices paid with an eye to revenue only. Under these conditions a hundred thousand dollars have been paid for a horse for breeding purposes, nearly half as much for a racer, and a quarter of a million is said to have been given for a half-interest in a blue grass farm for breeding trotters.

Whence come the gains which make these investments profitable? Out of the pool box mainly. To be sure, there are premiums, but the men who own this class of property say frankly that they cannot afford to buy, keep and train horses upon the mere possibility of winning the offered premiums. For their remuneration they need more than the premiums, which are only a possibility, and which, even if they were certain, are not large enough to reimburse outlay so extravagant. They acknowledge that the pool box is their certainty and "exceeding great reward." For instance, when the Connecticut law against pools was debated, "it was argued that \$1,500,000 of vested interests in Charter Oak and the agricultural fairs would be destroyed by this bill," which meant that they lived by the pools.

The men who race look to the pool box as

their certainty. This means that they intend to "fix" the races and "fix" the order of the winners as the order of the planets is fixed. With some rude disappointments this is actually done, and those who are out are bled by those who are in. It is then dishonest winning from the "lambs," understanding by that term the inexperienced, with a sprinkling of "rounders" of that class of whom Solomon said that if they were brayed in a mortar, with a pestle, yet would not their folly depart from them, some whose habit is so fixed that they cannot stop how deeply soever they are bled. "You do take my life when you do take the means whereby I live." The quotations of some stocks represent a good deal of water, but the quotations of racing stock are full of blood, the blood of the lambs.

A contrast between premiums and pools has been referred to in the statement that pools were resorted to because premiums would be insufficient to defray actual expenses, but really such a contrast is misleading. The premiums also are derived from the pools, therefore only pools under a softer name. With the exception of our agricultural fairs, from which pools are excluded, the management of the trotting parks rent the use of the grounds to the pool-seller for a per cent. on his commissions. It is by this partnership with the pool-seller that they acquire the means to pay the premiums, and by this scheme the entire cost of the sport of the rich and unscrupulous is drawn from the blood money of the gulls and the "lambs."

Our people praised highly the suppression of the Louisiana Lottery, but a Paul among us would undoubtedly have said, "Wherein thou judgest another thou condemnest thyself, for thou that judgest dost practice the same things." The evil has every cause to grow. Capital follows dividends, and the profits to those who are in, as has been shown, warrant the prices paid for fast horses, not for sentiment but for income. The depressed condition of pools in New York and Connecticut tend to send their gamblers this way and make us the washpot for their refuse. It grows and New Jersey and Louisiana illustrate its maturity, especially Louisiana, where when protest had to be made the gamblers were found to have subsidized the press so thoroughly that no journal could be found to oppose the lottery and a new paper had to be established for that very purpose.

Nothing will ever be done in Massachusetts hereafter so easily as it can be done now, before more capital has been invested in tracks and horses, and before they have enlarged their influence with the press and debauched public sentiment. The law is ready. A petition to the district attorney from one Massachusetts city already has elicited his hearty promise to enforce the law and checked the tendency in all that neighborhood. At the present time there is little doubt that the better journals will support the movement, as may be gathered from the following comment upon the above mentioned effort against pools: "On the whole it is a good thing. It was bound to come any way, for the innate corruption practiced on the tracks made it really necessary. It is too bad to lose the sport, but it was being bought at the cost of honesty and fair dealing—a ruinous price."

The Home.

"UNTO THE HILLS."

BY MARY THOMPSON.

O restless heart, so full of cares,
Yet longing so for better things,
Impatient even in thy prayers,
And vexed at trifling happenings,
Receive the strength that calms and stills,
Lift up thine eyes "unto the hills."

They stand in silent majesty,
Clothed with the morning's pearl and rose,
Then soft white clouds about them lie,
And purple lights no valley knows;
Now by the sunshine they are kissed,
Now wrapped from sight in veils of mist.

Through summer heat, through winter snows,
Strong and immovable they stand;
The wild storm wind about them blows,
By gentle breezes they are fanned,
A thousand shifting shadows fall
Upon them; they remain through all.

Then, restless heart, take courage new,
Think of the things which shall abide,
The strength, unchangeable and true,
With which God's own are satisfied.
Thank Him whose love His whole world fills,
And lift thine eyes "unto the hills."

Young men, as a rule, do not appreciate the fact that young women enjoy sensible and even serious talk more than an incessant flow of light conversation. Not long ago a highly educated girl said in substance, speaking of one of these effervescent talkers: "It never occurred to me that he was a person of prominence in his profession, much less that he possessed any deep religious feeling. Whenever I meet him I am confronted with banter and brilliant witticisms and never think of crossing swords with him in a tournament of words except in the same playful fashion. I confess it becomes tiresome." Yet her estimate of him was wholly unjust. He is noble, sincere, manly and a devoted Christian. He is exceedingly popular and the recipient of numberless invitations but has fallen into the pernicious habit of trying to be agreeable in general society after the fashion described. Consequently only a few intimate friends appreciate the full worth of his character. While it is an offense to parade one's piety or one's mental gifts before the public it is equally undesirable to give an impression of being shallow and frivolous. Girls of the present generation repudiate this attitude of young men toward themselves, and have far more respect for one who shows a capacity, at least, for serious thought.

That noble and unique sisterhood known as the King's Daughters is becoming, in too many places, only another missionary or benevolent society, thus overshadowing the chief idea of the organization, which is the cultivation of personal Christian character. Two evils naturally follow. One is that our young people are unduly taxed by joining another society. Home duties, school work, music lessons, church services, Sunday school and Christian Endeavor meetings all make regular demands upon their time. How to be a true daughter of the King in the midst of these manifold duties, and how to show forth His spirit in loving service to those close about us, is the underlying principle of the order. The girl who controls

her temper, or yields her preference to some member of the household, or is patient with the baby and grandmother, honors the wearing of the silver cross no less than those who confine themselves to organized work. The other evil is that young people get a false impression that the Christian life consists only in doing good. Let them learn, through the simple ministries and lovely spirit of this sisterhood, that being good is quite as essential. By all means let the members serve all they can in their organized capacity but let the spirit, and not the channel through which it manifests itself, be the principal thought.

It is the fashion, in some quarters, to deride women's associations as rather dilettante and ornamental affairs. When such gatherings are purely social in character there may be some truth in the criticism. But a careful examination of the most influential bodies of women in our large cities shows that many of them are pervaded by a strong, earnest purpose. This goes without saying in respect to missionary, temperance and even literary societies, but outside of these there is a vast amount of serious discussion inaugurated by the wide-awake women of America which is followed by practical reform. Take, for one example, the Health Protective Association of New York. Its membership includes Jews and Protestants, wage-earners and women of wealth, social leaders and literary lights. Their committees visit public schoolhouses and enforce sanitary regulations therein. They appear before the State Legislature and compel that august body to enact laws as to the disposal of garbage, the neglect of which threatens public health. They give the city authorities no peace if stable refuse is dumped where it should not be. The present satisfactory method of street cleaning in both New York and Brooklyn is the outgrowth of their persistent energy. In short, they exercise constant vigilance over whatever affects the physical well-being of the community, thus demonstrating their fitness to grapple with the practical side of municipal reform.

BEGINNING MARRIED LIFE.

BY ANNIE S. SWAN, SCOTLAND.

It is easy to present an ideal wife or an ideal husband to the imagination, and it is also easy to picture from the beginning an ideal wedded life. But circumstances alter cases and the rule which may be applicable to one is of no practical value to another. Each life is so different from another—pre-disposition, temperament, worldly circumstances and individual characteristics all forbid the laying down any hard and fast rule for the guidance of young people about to embark on the sea of matrimony. Advice is cheap and but seldom welcomed, yet there are sundry large and general principles which, if adhered to, can do much toward the peace and prosperity of newly-married pairs, and to which even the most unapproachable can scarcely take exception. Had we always the ideal husband and wife to deal with the perfectness of married life would be assured, but, unfortunately, the great mass of us, married and single, are far from being ideal—though striving mayhap conscientiously after it—

but very faulty human beings, who often do the things we ought not to do and leave undone what we should do. And so, if we are agreed together to consider honestly this question of married happiness and of the importance of right beginnings, we may all get a little help toward the higher success of our matrimonial ventures.

The period of engagement is a halcyon time, and it ought to be in the lives of those who enjoy it. It is also a time of probation, of testing, so far as two separate lives can test, each other's capabilities and gratifications; but I think most people are agreed that the first year of married life is really the crucial test, which, safely passed, renders the future happily assured. It is easy to be on good behavior with a person we see only occasionally, even every day, so long as the cares and worries of life are in the background, never obtruded—however heavily they press—because these short moments are too precious to be clouded in any way. It is easy to be unselfish for a little while, to bow now and then absolutely to another's will, to suffer discomfort once a week, if necessary, to make a dear one comfortable. All such little sacrifices seem easy and make up the poetry of that happy time. But the day will come when the prose pages have to be turned, and poetry relegated to the background—days on which the reality of life, in all its nakedness, seems to banish romance, and when love needs all his strength and staying power for the fight.

What a blessing, a priceless possession, is common sense! The man or woman possessing a fair share of that valuable quality will be prepared for the slight disappointments which are inevitable when two people, regarding each other from an adoring distance, and having endowed each other with many exaggerated gifts and graces, put themselves voluntarily to the test of everyday life, with all its prosaic details, its crosses and losses, its silences and its tears. The young pair, however long and intimately they have known each other, find out after marriage that they really knew very little. It is like making a new acquaintance, having to meet each other in all situations and in all sorts of unromantic and sometimes trying conditions. To the man or woman, however, who marries for that love which is based on the qualities of both head and heart, and who knows that daily life, with its rubs and scrubs, will sometimes mar the sweetest temper and cloud the serene brow, there cannot come much disillusionment. They love each other dearly and they know each other to be human, and, as "not in humanity is perfection found," they accept each other's faults and failings gracefully, not magnifying them sourly and grumblingly, but bearing with them, rejoicing in and accepting the good; but above all standing shoulder to shoulder and keeping the veil of their inner sanctuary sacred from profane hands. On this point—the necessity of preserving an absolute silence concerning the inner harmonies or discords of married life—it is impossible to lay too much stress. What says one of our greatest teachers in *Romola*? "She who willingly lifts the veil from her married life transforms it from a sanctuary into a vulgar place."

How despicable are those women who take delight in laying bare the weakness and selfishness of their spouses, making them the fillip to their afternoon tea!

I grant that there are times when silence is impossible, when the heart of a suffering wife must have sympathy or break. It is a necessity women feel much more keenly than men. At such times, then, a faithful, tried friend may be made the recipient of a confidence which is really safe with God alone, but O, keep, keep the marriage altar safe from the vulgar gaze. If it has sorrows bury them deep, where no eye can reach them save the Eye which slumbers not, nor sleeps. The scandals daily laid bare to public view are a sure indication that something is rotten in the state. Men and women regard too lightly the marriage tie, too lightly break the bonds. For no cause but one should the bond be broken; trials of temper and disposition are but part of the discipline of life, and must be met with cheerful boldness and with the strength which comes from above.

But we dwell too long on the sadder side of things, let us to the bright picture of our young couple established in their happy home, scarcely daring to realize their joy, it is so complete, so heart satisfying, so unutterably precious. Home and all that makes it dear has now become to them a heavenlier and holier thing than they have yet dreamed of. The future is roseate with promise, the days fleet on sunny wing; care, sorrow, disappointment are words whose meaning they know not or have forgot.

But domestic life, with its many worries for the young housekeeper, sometimes may give a sharper edge than formerly to her tongue and she may be too cross and out of sorts to smile just when her spouse deems it right and fitting she should. Out of what trifles do great issues rise! Let not therefore the sun go down upon your wrath. My advice to the young wife when things do not go well with her is, Don't nag. Be cheerful. Swallow the pill in the kitchen at any cost, but above all don't nag. A man will stand anything but nagging. Don't save up a long string of miseries small and big to pour on to him the moment he puts his head in at the door. Let him have his dinner or his tea in peace before you relate the tale of your woes. It will make all the difference in the world to his reception of your news. He will then give you help and comfort and advice, instead of feeling bored and annoyed. But tell him only what is absolutely necessary. Probably he has enough of worry where he has been all day, and, as a rule, unless a very garrulous specimen, he does not inflict all the petty annoyances of his eight hours' day on you. Try and be cheerful and bright and sensible and, above all, look your best. Dress up for him; don't think it a trouble. So you are safe to keep the husband you have won.

To the husband I would only say, Be kind, be true, be appreciative always. If you have to find fault, do it gently. There are two ways of doing and of saying everything. Take time to find the best. Little things, yes, friend, but great and far-reaching in their issues, ay, even to the wreck or salvation of a human soul.

To both: Live near to God. His blessing alone can consecrate, can bless the home. So will your last days be better than your

first and love be as sweet on the brink of the grave, after the long pilgrimage you have made together, as it was in those halcyon days when "all the world was young."

THE APPLE TREE.

Graceful and lithe and tall,
It stands by the garden wall,
In the flush of its pink-white bloom
Elate with its own perfume.
Tossing its young, bright head
In the first glad joy of May,
While its singing leaves sing back
To the bird on the dancing spray.
"I'm alive! I'm abloom!" it cries
To the winds and the laughing skies.
Ho! for the gay, young apple tree
That stands by the garden wall!

Sturdy and broad and tall,
Over the garden wall
It spreads its branches wide—
A bower on either side,
For the bending boughs hang low.
And with shouts and gay turmoil
The children gather like bees
To garner the golden spoil;
While the smiling mother sings,
"Rejoice for the gift it brings!"
Ho! for the laden apple tree
That stands by our garden wall!"

The strong, swift years fly past,
Each swifter than the last;
And the tree by the garden wall
Sees joy and grief befall.
Still from the spreading boughs
Some golden apples swing;
But the children come no more
For the autumn harvesting.
The tangled grass lies deep
Where the long path used to creep;
Yet ho! for the brave, old apple tree
That leans o'er the crumbling wall!

Now generations pass,
Like shadows on the grass.
What is there that remains
For all their toil and pains?
A little hollow place
Where once a hearthstone lay;
An empty, silent space
Whence life hath gone away;
Tall brambles where the lilacs grew,
Some fennel and a clump of rue,
And this one gnarled, old apple tree
Where once was the garden wall!

—Julia C. R. Dorr.

A TEST CASE.

BY HESTER STUART.

The trouble began over hens. A great deal of trouble begins that way, but it seemed a special pity in this case because things had been so pleasant before.

The two families had been more like one family than two, for the wives were school friends from the same town and, coming to a strange place, had been drawn still more closely together. The husbands, John Clapp and Richard Pratt, worked in the same shop. They were sober, industrious young men, and soon began to talk of homes of their own. Before long two house lots were bought, adjoining, of course, and then there was a never failing theme for conversation. Mrs. Clapp and Mrs. Pratt furnished their houses from attic to cellar before the foundation stones were laid, while Mr. Pratt and Mr. Clapp raised several crops from their gardens before a spadeful of earth was turned. It seemed as if they could not wait, but time slipped away and at last the houses were accom-

plished facts—two cottages exactly alike, each with its kitchen garden at the back and flower beds in front.

And they were all so comfortable and happy in the new homes. You couldn't have passed through the street—at least not many times—without seeing Mrs. Pratt running across with a sample of her baking or Mrs. Clapp slipping over with a little garment in her hand to show or consult about, for a wave of neighborly kindness was constantly ebbing and flowing between the two houses. There was a fence between them, the owners were too thoroughly New England to omit that, but there was a gate in the fence which always stood open, and, as the years went by, little heads bobbed through it, gradually getting nearer the top but equally at home on either side. Mrs. Clapp would bathe the little bumped Pratt heads, and Mrs. Pratt would tie up small Clapp fingers with cheerful impartiality. The two women worked pleasantly together in church work. In fact, nobody thought of assigning them to separate duties. It was always "Mrs. Clapp and Mrs. Pratt will entertain the sewing circle this week," etc.

Then, when everything was just as nice as it could be, a neighbor, about to move out of town, gave Mr. Pratt some hens, and the trouble began. Not all at once, for while the coop was building the Clapp children stood round with the Pratt children and admired the hens without stint, and ran back and forth with scraps from the Pratt kitchen, which attentions the hens accepted modestly, as if their sole aim was to be an additional bond between the families. But they soon appeared in their true characters.

It was early summer and the two gardens were growing finely, and their owners spent every spare minute in them. One morning as Mr. Clapp straightened himself slowly at the end of a row of beets he spied a hen busy at the other end of the row. He gave instant chase, joined by Mr. Pratt, and the hen zigzagged about the garden, leaving a wake of upturned plants, until she was captured and thrust into her coop. Mr. Pratt was very sorry and transplanted from his own garden to repair the havoc, so peace was preserved that time. But not long after the same thing occurred again, and this time Mr. Pratt helped a little less willingly and Mr. Clapp received his help with fewer thanks. One morning, when the performance was being repeated, Johnny Clapp threw a stone at a hen. Of course he didn't hit the hen, but he did hit Susie Pratt's kitten, and poor Snowflake limped off with one white paw dangling. Johnny was truly sorry, and ran and picked up Snowflake with tears in his eyes, big boy as he was, and a young medical student, who was visiting in the street, set the broken leg. But he was a very young medical student, and when the leg healed there was a crook in it, and Snowflake limping about the yard was a constant reminder.

One hot day John Clapp's patience gave out, and after chasing a couple of hens for ten or fifteen minutes he thrust them over the fence and slammed the gate—the gate that had always stood open—and shot the rusty bolt. Mr. Pratt had reddish hair with a crisp wave in it, and when he heard the gate slam he went into his house and

came out with a hammer and nails and nailed the gate up on his side with strong blows, and war was declared.

There was no more exchange of opinions or early vegetables over the garden fence and intercourse between Mrs. Clapp and Mrs. Pratt languished. They were still fond of each other but each was loyal to her husband, and occasions which would have warranted slipping through the garden gate did not seem to warrant going out of one gate, along the street and into the other gate. The younger children could not understand, at first, why either yard was not common playground, but they saw the older children go to school on opposite sides of the street and soon learned to run out their tongues and call names in true childish fashion.

And so, instead of peace and good will between the pleasant white cottages, there was coldness and hard feeling. But worse was to come. One day the two men had trouble at the shop. I do not know just how it started, but there was a piece of work spoiled and each laid the blame upon the other. Mr. Clapp said that a man who couldn't build a hen coop that would hold hens might be expected to spoil work, which was a hard thing to say for Mr. Pratt had honestly tried, and everybody knows that the coop was never built that would keep hens in. But Mr. Clapp had suffered a good deal from this cause, and Mr. Pratt, who was a fluent talker, retorted with something about the Clapp children being more of a nuisance than his hens. One thing led to another until Mr. Clapp said he wished he might never see Mr. Pratt or anything that belonged to him again, and Mr. Pratt said he would do his best to accommodate him.

The next morning a load of lumber was unloaded in front of the Pratt house and when night came a tight board fence stood close to the division line, a fence so high it came almost up to the eaves of the Clapp cottage and blotted out all the windows on that side. Mr. Pratt went to bed that night trying to think he had done a brave thing. But it seemed to Mrs. Pratt as if she could not bear it. In the old friendly times it had been pleasant to call across the small yard to ask how the new rule for cake came out and if the sample for Mamie's dress washed well. Even after this intimacy ceased Mrs. Pratt liked to look over and see if Mrs. Clapp was sitting at the window sewing, or if she was stepping back and forth in her kitchen. Now all she could see was the Clapp roof and chimneys above a glaring expanse of white paint. But it was worse on the other side of the fence, for the Clapp cottage stood very near the line and the tall fence shut out the light and air and spoiled the pleasant rooms. It cost money, too. Mrs. Pratt had wanted a new parlor carpet which Mr. Pratt thought he could not afford, but the money that would have bought it went into the fence without grudging. Tempers are expensive luxuries.

Shortly after the fence was built the hens, having fulfilled their mission, died of some timely disease, but Mr. Pratt thought they were poisoned, and this did not help matters. So the trouble grew, a neighbors' quarrel, advertised to all who passed by.

But the old friendliness between the wives was not killed; it was only smothered. The two families occupied adjoining pews in

church, and when the minister made a good point it was hard for Mrs. Pratt not to turn and smile at Mrs. Clapp. And when some favorite hymn was given out Mrs. Clapp could hardly help holding the book for Mrs. Pratt to look over with her. Only the sense of the two men sitting grimly upright in the end of their respective pews forbade. And when Robbie Clapp had the scarlet fever and the doctor's carriage stood a long time before the house Mrs. Pratt could not attend to her work but wandered restlessly about the house saying, "Poor Mary! Poor Mary!" And if Robbie Clapp had died or if he had been sick much longer she would have gone over in spite of everything, but he began to mend and before long was out again, with his freckles thrown up in high relief on his paleness.

Things went on in this way for more than a year, and they might have gone on indefinitely had there not been a revival at Brightwood, a revival beginning in the prayers of one humble, faithful soul, and widening and deepening until the whole town felt it. Sinners were conquered, saints were comforted and the fruits of grace abounded, practical, apparent. In this time of warmth and tenderness Mrs. Clapp and Mrs. Pratt felt their estrangement most keenly, and one morning when the children were all at school and the house was still, Mrs. Pratt looked across to the fence her husband had built and said: "I can't stand it any longer. I must be reconciled to Mary." Throwing a shawl about her she went out the gate, along the street, into the other gate and so round to the side door. Mrs. Clapp was ironing and as she raised her head at the sound of steps there was a tender look on her face and tears in her eyes. When she saw who the visitor was she set down her iron and came forward and, without a word, the two women kissed each other. After they had unburdened their hearts a little and dried their tears they spoke of their husbands, and it was, "O, if Richard would hear the call," and "If John would only come." For Mr. Pratt and Mr. Clapp had thus far contented themselves with regular and decorous church attendance, prompt payment of pew rent and an open eye for the contribution box. Theirs was the financial part. The spiritual part they relegated to their wives. But these wives could not have it so, and hand in hand they prayed for their husbands. Those who disbelieve in prayer may laugh, if they will, and those who believe may take courage, for their prayers were answered.

Mr. Pratt had taken no active interest in the revival meetings, but one night, to his wife's pleased surprise, he went with her. On the way home he was strangely quiet and Mrs. Pratt broke one of his long silences by asking if he was feeling well. Yes, he was feeling well—in body. Was anything wrong at the shop?—the shop, which means so much to anxious wives and mothers. No, there was nothing wrong there.

"Then what is the trouble, Richard?" she persisted, giving his arm a little squeeze.

"The trouble is," said Mr. Pratt, "I ought to be a Christian and I can't be on account of that fence."

"Why, what has the fence to do with it?"

"I've got my ideas of what a Christian ought to be and I can't be one without taking down that fence. And if I take it down

I shall be the laughing stock of everybody in town. I can't do it."

"You better be laughed at for taking it down than for putting it up and I've no doubt that has been done."

Mrs. Pratt could tell an unpleasant truth when it was needed.

"But don't you see if I take it down that will be owing I was in the wrong?"

"Don't you think you were?"

"Well, John Clapp needn't have said what he did. And he needn't have laid that spoiled work to me," and Mr. Pratt started on the well-worn grievance, which lasted until they reached their own door.

For the next few days he was quite unlike himself. He ate his meals in silence, took no notice of the children's pranks and went early to bed. If Mrs. Pratt suspected that he did not sleep she made no comments, being a discreet woman. One morning as he started for his day's work, he said, just as he closed the door:

"Sarah, I guess that fence will have to come down."

He was gone before Mrs. Pratt could answer, but she did her work that day with a thankful heart and Mr. Pratt whistled at his machine like a boy. John Clapp, working in silence at his bench, heard the cheerful strains, and, in spite of himself, felt his heart soften toward his old friend.

The next day was the day set apart by the governor's proclamation for fasting and prayer, but Mr. Pratt, as soon as his breakfast was finished, took his ax and hammer. His wife, seeing that he had yielded, wished, in woman fashion, to make his submission as easy as possible and followed him to the door, saying:

"Why don't you wait till evening? There will be a moon and one of the boys can help you."

But Mr. Pratt was made of good stuff and scorned to abate a jot of his self-imposed task.

"That fence went up by daylight," he said, "and it will come down by daylight."

Soon his strong blows called faces to all the windows around and there was much nodding and smiling and pointing, but Richard Pratt did not mind. He was witnessing as good and honest confession as he would make a few weeks later in the First Congregational Church.

On the other side of the fence John Clapp was raking up his yard preparatory to the bonfire which ascends like incense all over the State on this annual Fast Day. At first he listened with incredulous surprise, but as board after board came off and the meaning of it was manifest his slow, deep-running nature was strangely moved. Still he raked on without looking up. Mrs. Clapp, at her dishwashing, heard the noise, but paid no attention until a ray of sunshine danced across the room. Sunshine! She turned quickly, and opposite her east window was an open space, and through it she could see the next house and Mrs. Pratt's happy face in the doorway and the little Pratts standing, big-eyed, watching the work go on. Board after board came off, and the dark rooms grew lighter and lighter, but no lighter than Mrs. Clapp's heart. She waved her dishcloth to Mrs. Pratt, and Mrs. Pratt responded with her apron, and the little Pratts and Clapps on either side of the fence forgot their feud

in their excitement and cheered shrilly as a big section of the fence came down with a crash. Mr. Pratt worked along nearer and nearer to where Mr. Clapp was working and cast about in his mind how best to make acknowledgment of past offenses and found it very hard to think what to say. But just as the last board came off, Mr. Clapp looked up and said, in his deliberate way, "Do you think the frost is all out of the ground?"

Mr. Pratt answered, heartily, "I think it is—on this side of the fence." And that was all there was to it.

But there were results, for John Clapp, though he didn't say much, thought a good deal, and the outcome of his thinking was that if religion would make a high tempered man like Richard Pratt do such a hard thing with such good grace there was something in it. And so one Sunday morning Mr. Pratt and Mr. Clapp stood side by side and took upon themselves vows of Christian service, while their wives, with happy tears running down their faces, sang from the same book,

Best be the tie that binds
Our hearts in Christian love.

AMATEUR PHOTOGRAPHY AND SOME OTHER THINGS.

BY H. S. KELLER.

Amateur photography is an excellent health promoter. The amateur need not suffer the confinement so harmful to the professional follower of the art, as he is bound by no stated rules nor regular hours. He practices the hobby when occasion best presents itself or when he feels most in the mood for so doing. There are no quick calls to come and take certain views whether the weather and light are conducive to good work or not. The amateur can pick his day, weather and light; in consequence, his general work is far superior to the ordinary work of the professional.

The pleasure of roving in quest of views itself is worth all the time spent in studying the chemical and mechanical branches of photography. The mere matter of picking out desirable points to photograph gives the mind opportunities for elevation. Indeed, a person who is unfortunate in the possession of some bodily ailment finds a transitory relief for the time being while the nice tastes, questions, doubts and choices are called into action. Physicians often advise persons of sedentary habits to take walks in the open air. It is a wise physician who also recommends such a person to purchase a camera and follow amateur photography. The delight in fine scenery becomes a passion to the owner of a camera.

My advice to the reader, whether boy or girl, is to possess a camera and learn how to use it. With one dangling from your arm you will no longer wander aimlessly over strange roads and out-of-the-way places. You will find your eyes leading you to the best parts of the country, for have you not in that compact little box sensitive plates which will secure for you the finest views and preserve them far better than memory's eye? When children go away for a vacation let parents provide a camera, the operating of which is easily learned and the result in pleasure no summer fancies can equal. The camp in the woods, its daily life and even

vexations, to say nothing of the faces of the comrade camp-fellows, all can be secured easily and become objects of interest long after vacation days are over.

In country lanes can always be found fine studies for the exercise of taste. Perhaps you possess the talent of an artist but do not know it. The use of your camera will reveal your gift and you will soon be trying your skill with the brush and pencil. Some of the best artists in the land are expert amateur photographers. A few painters, however, say that photography is in nowise an aid to their art. But this class is daily growing smaller. Anything that helps preserve the beauties of nature is an aid to the art of painting. Many amateur photographers have given to the world some of the most advanced features of the art. They have more time to study than the professional, hence they become skilled in certain branches.

Certain productions in photography give a feeble result in color, but it is a slender thread as yet upon which to hang one's hopes. Possibly the time may come when a landscape can be reproduced in colors startlingly true to nature without the vague manipulations belonging to the present so-called discovery. If that time comes I am positive that it will only come from experiments of an expert amateur. The wonderful dry plate, the best agents for development, in fact, nearly all of the advanced ideas in the field of photography are the ideas, studies and practices of the amateur.

AMERICA'S FIRST STEAMSHIP.

The first American steamship to cross the Atlantic was the Savannah, which was built in New York in 1818. She sailed from that port for Savannah in March of the following year, thence to Charleston, having on board James Monroe, the President of the United States. After these successful experiments in sailing along the Atlantic coast she started for Liverpool, May 25, and arrived safely after a passage of twenty-two days. Here the ship remained twenty days and was an object of great curiosity, many persons of rank being among the thousands who visited the strange Yankee craft. Afterward she went to Copenhagen, Stockholm and St. Petersburg, awakening similar curiosity at each stopping place and receiving visits from royal families and distinguished guests in all walks of life. The officers received valuable presents from some of these visitors. The Savannah was a fully rigged ship of 350 tons burden, and was considered a fast sailer at the rate of eight miles an hour.

THE NEWEST OCEAN "GREYHOUND."

Contrast this historic craft with the magnificent steamers built in the latter part of the century. The Campania, the newest boat of the Cunard line, has a length of 620 feet and a gross tonnage of 12,500. She is fitted with two sets of triple expansion engines capable of developing about 30,000 horse power. The two funnels are about the height of the Eddystone lighthouse. The old Savannah was not much larger than one of the twenty lifeboats of the Campania. The former could carry only 115 cabin passengers. The latter has room for nearly 2,000 and can take as many passengers in one voyage as did four pioneer steamers in one year. Yet the fare has lessened rather than increased as the facilities for travel have improved. A first-class ticket early in the century cost \$155. Now the price averages about \$75 and the emigrant fare is as low as \$20. Of course much larger sums are paid, this being an age of millionaires, and over \$700 have been expended by a single passenger for luxurious accommodations and entertainment. The beds on the Campania are of iron and in case all are not in use can be folded up out of the way in order to gain more space in the stateroom. In the barber shops the brushes are run by electricity. The bath tubs are hewn from a solid block of marble. Beside an abundant supply of life preservers each pillow is air-tight and water-tight and could keep a passenger afloat for some time.

If a woman is not fit to manage the internal matters of a house she is fit for nothing, and should never be put in a house or over a house, anyway. Good housekeeping lies at the root of all the real ease and satisfaction.
—Harriet Prescott Spofford.

A TONIC

HORSFORD'S Acid Phosphate.

A preparation of the phosphates, that acts as a tonic and food to the exhausted system.

There is nothing like it; gives great satisfaction.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

Cleve—to that which is pure,
Cleve—to that which is sure,
Cleve—to that which stands the test,
Cleve—to that, both pure and best,
Cleveland's Baking Powder.

CONVERSATION CORNER.

LAST week's Corner ended with notes on birds. Just after it had gone to the printer Sarah Noah showed me a letter from a friend of hers. It was anonymous (I suppose she knew who wrote it), and was not, of course, intended for the Corner, but as it does not say, *Don't print this*, as S. N. does not object (I have not asked her!) and as it shows the variety of birds which can be seen at this season in the country, I think I will read a part of it to you:

I think you would like to race round with us mornings after the birds, or, rather, after the sight of them. This morning when we first started out with the teacher we stopped to watch a purple finch. Don't you remember seeing one or two hopping round in the road last summer, with soft red—or purplish red—on their heads and throats? We had a fine view of this one, and then we tore up the side of the hill to hear a bush sparrow. [This does not mean, as you would at first suppose, that in their enthusiastic pursuit of knowledge they actually excavated the earth on the hill-side; the verb is used intransitively, and I find by reference to the dictionaries that such use ("to rush violently") is justified by quotations from good writers.—MR. M.] It sang from that time on expressly for our benefit: *fi-o, fi-o, fi-o—fee, fee, fee, fee, fee*. On the top of the hill we stopped to watch two bluebirds, that looked bluer than ever in the light, and caught sight of a ruby-crowned kinglet. Then we were led on by a distant song down the other side of the hill and into the field, where we saw a meadow lark—saw him walk along (like a blackbird) and then slowly fly away. Miss C. said that this was his song: *Spring of the year [like this.—D. F.]—very small, fine notes. . . .* The other day we saw several juncos, a phoebe, a red-poll warbler (on the way north) and a kingfisher—a great, awkward bird with a big bill. So you see there are a great many birds about here.

What a sensible thing for schoolgirls—as from the mention of a "teacher" I judge them to be—to take their walks abroad so early in the morning; they will surely gain health as well as the knowledge of ornithology and the habit of observation.

Another subject was left unfinished in the Corner of two weeks ago—the historic sights (and sites) of Boston. I was reminded of it by meeting, two or three days ago, another Maine Cornerer—a Corneress this time—on a little tour of observation. There must be a great many other Cornerers constantly visiting the city and its places of interest—and I might not be able to go around with them all even if I knew they were here. I advise them to get *Drake's Around the Hub*, a *Boy's Book* about Boston (Roberts Bros.), which tells in an interesting way the story of the very things you will see. It is so much more satisfactory to see them intelligently and know their connection with revolutionary times and the great men of the past. A lady in the cars asked me not long ago where the old Province House was. I could not answer exactly, but this book tells—and I will tell the lady right here—almost opposite the Old South Church, standing back from what is now Washington Street, to which the lawn extended. Its grounds reached back into what is still called Province Court and Province Street; that was the residence of the royal governors. You will read about it in Hawthorne's *Twice-told Tales*.

But it is not Boston which is the city of attraction this year. Read what this Chicago girl says:

Dear Mr. Martin: I live within a few minutes ride of "the White City by the inland sea." Are you coming to the Hotel Endeavor? I have friends connected with it and perhaps I shall see you (or "I")! I have been to your city but think Chicago a tall and graceful girl beside her old aunt, Boston! Chicago's doors are wide open and she will cordially welcome all the Cornerers.

Yours truly, ALICE.

It is well Alice did not give her address, for if all the I family of Cornerers should chance to call upon her at once she would need a place as large as the Province House lawn to receive us in! I hope the statement I have just seen from some Chicago correspondent as to the enormous rates asked at the restaurants and eating-houses is not true, for if the "tall and graceful girl" shows her welcome by "tall" and ungracious prices of food and lodgings very many of her Eastern cousins—especially children and people of small means—will not be able to respond to it.

PROVIDENCE, R. I.

Dear Mr. Martin: I am very much interested in the World's Fair and am trying to make a collection of items in regard to it. I wish descriptions of all the State buildings for my scrap-book—I have now twenty-eight. Can you tell me of any publication that furnishes fair news? Do you think every State and Territory is to have a building?

Your little friend, PERCY T.

In answer to the last ?, I think *yes*. This letter was written some time ago and I presume a wide-awake boy in the city of Providence has found by this time all the "items" he can cut out. I advise him to select carefully and not "scrap" everything he sees about the fair. By far the most compact and valuable general description I have seen is that of the World's Fair number of the *Youth's Companion*, just issued (May 4), which all you subscribers will get free—and which anybody else can get for ten cents. Makers of fair scrap-books should get an extra copy of that number. The Chicago *Graphic*, an illustrated weekly, has a monthly issue of fair pictures for ten cents each and a quarterly edition for fifty cents. The regular Eastern illustrated papers abound in descriptive and pictorial matter about these days. I see young people in the libraries reading articles in the magazines about different departments of the fair. Q. L. D.'s Chicago articles in the *Congregationalist* are very helpful. Those of you who are going should by all means read up beforehand as thoroughly as you can.

The most interesting exhibit I have seen yet is that of the "Pilgrims on their way to church," the handwork of the Diversity Club (of the ladies in the Congregational House, Boston), and representing our forefathers and foremothers (and as many as four children) walking through the snow to the first church-house in Plymouth, Miles Standish and Governor Bradford leading the way, and all armed either with guns or Bibles. This is to be in Mr. Hood's Congregational department at the fair. Be sure and not miss it.

STEWARTSTOWN, N. H.

What was done with the Centennial Buildings at the Philadelphia Exposition?

MISS C.

PHILADELPHIA, PA.

Of the more important buildings the only ones remaining are the Memorial and Horticultural Halls, the former occupied as a museum of art and the other occupied as during the "Centennial."

J. B. A.

MR. MARTIN.

Correct Formula
for preparing
CHOCOLAT-MENIER.

Take one of the six sticks (in each half-pound package), dissolve in 3 table-spoonsful of water, over a hot fire, stir briskly till completely dissolved, then add sufficient milk for a cups and boil for about five minutes. Water may be used in place of milk.



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Nothing so Refreshing.

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Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always insist on having the

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The best way to improve and strengthen Soups and Sauces of all kinds is to add a little of this famous product.

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Strengthens and restores to health those suffering from obscure maladies.

The Sunday School.

LESSON FOR MAY 28.

Prov. 31: 10-31.

THE EXCELLENT WOMAN.

BY REV. A. E. DUNNING, D.D.

Woman's sphere is being widely discussed in these days. Why should not the subject be considered in the Sunday school and in the light of the teaching of the Bible? The portrait of the ideal woman is drawn in this last chapter of the book of Proverbs in an acrostic poem of twenty-two verses. These verses begin successively with the twenty-two letters of the Hebrew alphabet. Perhaps this arrangement was in order that Hebrew maidens might be aided to commit the poem to memory. The ideal woman of that time employed her energies in some directions which modern inventions have made no longer necessary; but the same character, place and aims which won praise for woman then will win for her honor now. The poem describes:

1. *Her position.* The highest place to which a woman can attain is that of wife and mother [vs. 11, 12, 28, 29]. Not all women, in the providence of God, are found in that position, and not all who are there find happiness in it. None the less is it the ideal position, and those who are not successful and satisfied in it injure themselves and society when they speak against it, or advocate some other lot as more to be desired. The unit in society and in the church is found in the family. "God created man in His own image . . . male and female." The woman who claims to be a whole man in society and in government is at war with the church and with its Head. When she has logic enough to understand this, she fights the church; when she has not, she scolds it. The woman with a true husband who trusts her [v. 11], to whose prosperity and manhood she successfully ministers [vs. 12, 23], and whose children follow in the footsteps of their parents, has gained woman's place of renown. Praise from her children [v. 28] is the sweetest tribute she can receive except one, and that is when her husband, from his heart honoring all good women because he has learned from her what womanhood is, declares to her that his own wife is the best woman in the world [v. 29]. Compared with this, newspaper fame is odorless incense to a woman unless she craves it. Then it becomes smoke in the eyes of her husband and children.

2. *Her ability.* She is mistress in her own home. She does the purchasing for her own household, and does it to the best advantage. She is not confined to the nearest grocery nor dependent on the trader's terms [v. 14]. She is not lazy. Her business is as important as her husband's. Her servants like her and obey her because they know that she understands them and their work [v. 15]. That mistress is out of her place who undertakes to direct her servants in matters of which she is ignorant, especially if she is proud of her ignorance. Training schools for servants are essential. Not less are they necessary for mistresses.

She knows how to do business beyond her own home. She may or may not buy lots, or cultivate a farm with her own earnings [v. 16]. That depends, perhaps, on her husband's capacity. But if the occasion demands she can be the breadwinner for her family. She is far above being the victim of the sweater. She knows how to make goods that the public needs, and to find the best market for them [v. 24].

She has good health, and she keeps it by suitable exercise [v. 17]. There is muscle as well as softness in her arm, and her body as well as her mind is in training for her work. She keeps those under her charge at their work [v. 27], and that is not difficult, for she shares in it and enjoys it [v. 19]. The affecta-

tion of superiority to work makes a man a fool and a failure, and it leaves a woman but little better off. The greatest pleasure in life is in making work into play; and that is easy when one has physical and mental health and vigor equal to the occasion.

3. *Her benevolence.* She is large-hearted toward her household and her neighbors. But her heart prompts her hands to kindly ministries to those in need [v. 20]. She cannot keep her hands still when she knows of any who are suffering. Men make laws where women do deeds to relieve suffering. The ideal woman is in the home where need is. She sits beside the sickbed. Her hands cool fevered brows. Her counsel encourages the careworn. She is inventive, too, and the same executive ability which has made her own home so prosperous is applied to bring peace and plenty to those of her less fortunate neighbors. In the organization and administration of charity woman is superior to man, and but for her ministry the lost elements of society would be far larger than they now are.

4. *Her dignity.* Forethought for the future and the quiet consciousness that she is mistress of the situation give her a kind of poise of mind and body which inspire confidence and make her companionship a delight [v. 25]. Her dress is rich and attractive [v. 22], but this is not at the expense of her family, for they are, in their position, as well clothed as she [v. 21]. Her furniture is fine also, but her husband is not impoverished to buy it. "She maketh for herself carpets of tapestry." Her husband's reputation is enhanced by her taste, thrift, judgment and generosity [v. 23]. He turns to her with pride and confidence and no other influence stimulates him to success like hers [v. 12].

She is a charming conversationalist, for she combines intelligence with graciousness in all that she says [v. 26]. When you have talked with her you feel that you have been instructed and stimulated, while at the same time you have discovered unused powers in yourself and a higher esteem for others than you had known before. Her presence in a company imparts life, discourages gossip, stimulates friendship and the desire to be worthy of it. Nobler purposes spring up in her presence, are called into action by her words and linger in her path like fragrant odors.

5. *Her piety* [v. 30]. We have not asked ourselves whether or not she is beautiful, for a healthy, wholesome, intelligent, winsome woman, who has found a home and made it the best place in the world, does not need regular features nor melting brown eyes nor abundance of hair nor an exquisite skin to be beautiful. Her beauty is in her character, her deeds, her words, in her genuine interest in the welfare of others, in her tact and skill to bring out the best that is in them, in her assured fitness for her position as wife and mother and leader in her social circle and in her unconscious reverence for her own womanhood. In such a character the fear of the Lord must be a controlling factor. She is a follower of Christ and her thought, like His, goes out in prayer and effort for the whole world. If she has physical beauty she wears it modestly, and when it fades her more enduring loveliness shines brighter still. In youth and age she is the most enjoyable and joy-giving of God's creatures.

Such an ideal as this is not a spontaneous growth. It is the result of divine grace and patient discipline and unwearied care. It indicates the lines of education for women which most need development. It puts aside ambitions which are not consistent with this ideal. It brings into sharp contrast the unloveliness of women who are restlessly eager to sacrifice this ideal to selfish ambitions to which they give high-sounding names.

It is the duty of us all to honor those who

approach nearest to the ideal of womanhood set forth in this noble poem.

Give her of the fruit of her hands;
And let her works praise her in the gates.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

There was once a field of wheat that grew green and straight and tall in the sunshine, and in among the wheat there was a poppy, which had a fair, red blossom. It was a pretty bit of color among the green wheat plants and the poppy was glad because she was beautiful. Sometimes she boasted of her beauty, when the heads of wheat nodded to her as if they were listening. "Poor things," she would say to them, "you have no bright, red color, and no beautiful fringes for your skirts. In fact, you have no skirts at all, nothing but a head, and you are plain, common green, like the grass and trees and everything else." And then the wheat heads made no answer, but the south wind came and whispered to them: "Wait a while and you will be beautiful, too, and, what is better, you will be useful. Take in all the sunshine you can and grow your best, and some day you will be the color of the sun, pure gold." The wheat heads waved and nodded in their joy over the message of the south wind till it seemed as if there were a song floating over the field, and the song was "Grow, grow! work and grow!"

So the wheat grew through the summer, and, sure enough, the heads became heavy with golden grain which the sun had smiled into its own glowing color. The harvesters came with their sickles, and they said, "Let us take the golden wheat and carry it home, for it will feed the hungry." They sang a song of praise for the useful grain, but nobody thought of the red poppy.

Can you think of anything better in the world than to be useful? Maybe you think sometimes that beauty is what one would most wish. You would like to have a beautiful face and beautiful hands and a beautiful form. The best way to gain true beauty is to win it through usefulness, just as the field of golden grain pleases us more than the red poppy, because we see what the wheat has to give. The wise Solomon once made a picture of an excellent woman. He painted in words all that should belong to her. Would you like to see her picture? (Draw a frame as for a picture and write in it some of the adjectives which describe the ideal woman, illustrating each by some story or incident or picture.)

1. Virtuous.
2. Doing good to her family.
3. Busy.
4. Prudent.
5. Strong.
6. Generous to the poor.
7. Kind in speech.
8. God fearing.

Here are some verses which show us the kind of beauty to desire. This kind every one may possess:

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministries to and fro
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patience, grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

THE CHURCH PRAYER MEETING.

Topic, May 21-27. How to Read the Bible.
Rom. 15: 2-5; 2 Tim. 3: 14-17; 2 Pet. 1: 16-21.
(See prayer meeting editorial.)

As a mountain seems to be the meeting place
of earth and heaven, the place where bending

skies meet the aspiring planet, the place where the sunshine and the cloud keep closest company with the granite and the grass, so Christ is the meeting place of divinity and humanity. He is at once the condescension of divinity and the exaltation of humanity, and man wanting to know God's idea of him must go up into Christ and he will find it there.—*Phillips Brooks.*

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, May 28-June 3. Bible Ideal of Character. Prov. 31: 20-31; 2 Tim. 2: 5.

There is a process in art known as composite photography. From a number of pictures one is taken which blends the characteristic features of all the others and stands as their representative. In some such way as this we obtain the Bible ideal of character. We may work along two lines. We may search out all the admonitions, precepts and warnings of Scripture and add to them such beautiful descriptions of the virtuous person as we find in this passage in Proverbs and then take our picture, or we may turn our camera upon the persons themselves in the Old and New Testament who seem to be approved of God. To be sure we should need to remember that the Bible paints people as they actually were and does not conceal their imperfections and failings. Indeed, the standard of virtue has been advanced from age to age, and, living as we do in the full light of the Christian revelation, we could not conscientiously do some of the things which were done by the good men of patriarchal times and which apparently caused them no scruples of conscience. At the same time, despite the imperfections in men who in other respects were after God's heart, they were governed in the main by an ideal of character which we may well make our own, and in every one of them we may discover some quality which is a necessary ingredient of a perfect man or woman. We want some of Moses' meekness, some of Joshua's courage, some of Job's patience, some of Nehemiah's perseverance, some of Peter's zeal, some of John's tenderness, some of Paul's singleness of purpose.

Now if, after forming from these two sources the Bible ideal of character, we look for a concrete embodiment of it, only one person is suggested to our mind and that one is Jesus of Nazareth. It is surprising to see how the theoretical ideal of the perfect man gained by grouping the passages in which one trait or another is set forth and the composite picture made up of all from massing all the Bible saints together tallies with the matchless character which meets us on the pages of the gospel. When we see Jesus we say, "Surely He corresponds to all the beautiful descriptions of virtue and righteousness in which the Bible abounds; He blends into one supernal character the best in all the persons who figure in the Scriptures; He is the quintessence of humanity."

Having found our ideal, be it our next and our ceaseless endeavor to approximate unto it. Of what value is it to have so exalted an ideal unless we shape our thoughts, our actions, our words by it? We are worse than the heathen if we despise or ignore it. It is true that "we climb the ladder round by round," but our business is to keep climbing. The gains of a week may not be perceptible but the gains of a year will be. Is Christ-likeness of character worth anything? Does it pay to be simple and sincere, and brave and pure, and humble and patient, and self-denying and forgiving? We know that these things, and these alone, give dignity to life. To have them incorporated into us we ought to be more than willing to make the strenuous effort and

endure the divine discipline which are the secret of a Christlike character.

Parallel verses: Luke 10: 25-28; Rom. 15: 1-3; 1 Cor. 14: 12; Gal. 5: 22-24; Eph. 4: 1-3; Heb. 11: 12: 1, 2; Jas. 1: 21-27; 1 John 1: 6-10; 2: 3-6, 9-11; 3: 1-12, 16-19; 4: 15.

PROGRESS OF THE KINGDOM.

NATIVE BULGARIANS AT WORK.

The Bulgarian Christians have been holding a series of monthly meetings and conferences. In April there was organized in the city of Samokov the Bulgarian National Temperance Union, composed of temperance societies in various towns and cities where this cause is rapidly gaining ground. The delegates adopted a constitution and by-laws and the work was placed on a firm basis for the future.

The following day the annual meeting of the Bulgarian Evangelical Society began its sessions, the delegates representing many Christian communities throughout Bulgaria. The forenoon sessions were, as usual, public, while those of the afternoon were private. An unflagging interest was manifested, the audiences listening for hours to the discussion of such topics as How Can a Young Man Attain to Perfect Manhood? The Education of Women, and Can a Nation Prosper Without Christianity? By way of contrast to this gathering it was remarked by one of our oldest missionaries that thirty years ago all the people who were interested in such subjects might have been collected in a very small room.

This young and flourishing society has for its object the evangelization of the whole Balkan Peninsula, and it carries on the work in cordial sympathy and co-operation with the missionaries of the American Board, but with the intention to develop an aggressive Christian spirit among the Bulgarian churches. Preaching services are maintained in Sophia, the capital, as well as at some smaller stations. The society has a bookstore at Sophia and sends a colporteur into neighboring towns and villages. It also publishes a monthly paper called the *Home Friend*, which finds a welcome in many households. Now there is great need of a building to be devoted exclusively to its evangelistic work. Land has been purchased and some funds secured for this purpose, but there is not yet a sufficient amount on hand to begin building.

Next in order of meetings occurred the General Conference of Bulgarian churches, when methods of church polity as well as of aggressive work were studied. Our missionaries connected with the Collegiate and Theological Institute in Samokov, who have had a part in the education of these teachers and preachers of the gospel, are naturally much gratified by the faithfulness and zeal which characterized all of these young Bulgarians. By far the largest part of them are graduates of the Samokov College. Dr. F. L. Kingsbury writes in regard to this educational institution that scores of the best youths of the land are ready to enter it if they could only work their way through by means of the industrial department. Largely by aid of friends in Boston and Worcester this department has been established with its printing and carpentry division, but its usefulness is handicapped by lack of means to develop it.

Finally Dr. Kingsbury says: "It is a critical time for the Bulgarian people. The number of atheists daily increases, the circulation of vile literature is large, the necessities of the hour are pressing and the hopes for success great. Pray for this land that it may be made Immanuel's land."

THE WORLD AROUND.

A recent editorial in the *Youth's Companion* on the missionaries in China very truly says that a potent cause in delaying the advance of

Christianity in China is the doctrinal differences of the Christian churches. The Chinese are taught to regard difference of sect as equivalent to difference of creed; hence they cannot easily be brought to understand that Presbyterians, Methodists, Congregationalists, Baptists, Jesuits, Greek Churchmen, Friends and others are all preaching one Christianity. Again, Chinese bewilderment is increased because the Jesuits, the English and the American missionaries use different Chinese words in signifying God. This causes the people to think that the missionaries have different deities and makes them wonder that foreigners should all profess, and invite them to accept, one God."

The *Review of Reviews*, speaking of the attitude of our government in regard to the troubles in the Pacific Islands, upholds the demands of the American missionaries for protection with the following warm commendation of their work:

It is our brave contingent of missionary teachers—and not the present greedy squads of German and Spanish traders and officials—who have annexed these islands to civilization. Many of them have been completely transformed by the missionaries, whose labors alone have given them commercial importance.

In a Madras weekly we read of the success with which the Christian Association idea is meeting in that city. Not long ago the Madras Y. M. C. A. celebrated its third anniversary, one of the notable features of the occasion being the large proportion of educated Hindus who took part in the evening's program. Quite two-fifths of the large audience were non-Christians. It is remarkable that an organization distinctively religious and aggressively missionary in character should have drawn into its membership over one hundred Hindu young men. The third year of this association is marked by many forward steps especially along the line of religious work. The lives of scores of young men have been transformed through direct or indirect Christian influence. The reflex action has been felt upon the Madras churches in the new interest and responsibility which many a young man manifests, while there have not been wanting those who have this year for the first time confessed Christ. Other departments of the work, notable among them the social side, have also been successfully developed.

Among the representatives of the gospel cause in Paris who have so nobly combated infidelity and Roman Catholicism Miss de Broen, the head of the Belleville Mission, stands in the forefront. Her work dates back to the dark days of the Commune some months before Dr. McAll began his labors in Paris. She proved herself a heroine in calming and teaching people who belonged to the most desperate element of the city amid the excitement of the Communistic insurrection, and her work has since been continued and enlarged. There is now in Boston a representative of Miss de Broen from the Belleville Mission, Mrs. Hornbrook, who is endeavoring to arouse interest in and collect money for the mission.

Some idea of the extensiveness and intricacy of the caste system of India, with its petty distinctions of rank, may be formed from the statistics in the last census. There are 1,354 divisions of caste, tribe and race specified by name in these statistics while there are over 7,000 similar divisions not specified in the printed list but noted from the manuscript returns. The census names 521 kinds of Brahmans who are priests, while the varieties of the cultivator caste number 967, the carpenter caste has 94 divisions, the blacksmiths 76, the goldsmiths 86 and the copper-smiths 108. A single division of the merchant class has 411 sub-divisions. Even the out-castes have hundreds of classes.

Literature.

RUSKIN FOR ENGLISH POET LAUREATE.

The announcement that Mr. Gladstone has offered the post of poet laureate to John Ruskin seems almost incredible, but appears to be true. In view of the frequent reports during the last two years of Ruskin's broken health, and even insanity, it has caused the greater surprise. Probably it is a sufficient refutation of them. But most people will be amused as well as surprised by it. Ruskin has been known as an art critic, a moralist and a philanthropist, but has gained little or no fame as a poet. He wrote the Newdigate prize poem at Oxford in his college days, and one or two small volumes of poems by him have been printed, one of them certainly only privately. His public literary work has been done almost wholly in prose.

That his prose often has been genuinely poetical in spirit is abundantly true, and that he often has been, in spite of lofty ideals and many noble achievements, opinionated, conceited, unreasonable in judgment and reckless in speech, is no more true of him than of many whose writings have been in verse. But very few people, probably, ever have regarded him as a poet, and the prevailing understanding that the laureate ought to be a poet, that is, an author whose productions are at least in large part in the form of poetry, is not likely to be altered by this appointment. There is actual ludicrousness in the thought of Ruskin's composing verses to order, for example, when the wedding of Prince George and the Princess May takes place, as Tennyson wrote his welcome to the present Princess of Wales. It seemed an infelicity in Tennyson's case, and the poem is one of his weakest. It would seem almost a positive absurdity in the case of Ruskin.

Possibly the offer is only complimentary and is not expected to be accepted, although we take it to be serious. It is the more noteworthy because of the fact that Mr. Ruskin has been one of the most savage of Mr. Gladstone's opponents and critics. It is an illustration of the latter's magnanimity, whatever it may indicate as to his judgment. And as a testimony to the truth that the spirit is more than the form in poetry, it is not without justification and importance, and, if received in the proper spirit, may serve as a useful suggestion to some of the modern school of English verse makers. But when one remembers the dozen or more evident aspirants for the position, and pictures their feelings upon learning of Ruskin's selection, one's smile because of his appointment becomes broader.

BOOK REVIEWS.

MICHAEL ANGELO.

Almost contemporaneously with the death of the late John Addington Symonds comes the second edition of an important work by him, a *Life of Michael Angelo Buonarroti*, which is a new publication. Its first edition was exhausted in a few weeks and we think that this is its first appearance in this country. It is based on studies in the archives of the Buonarroti family at Florence and contains a portrait of Michael Angelo and reproductions of fifty of his works. The author made a careful study of the whole body of literature relating to the subject, and, by special permission of the Italian government, was allowed exceptional opportunities for research among original sources of information in its possession.

Mr. Symonds's purpose was to cause his hero to tell his own story so far as possible, which he has accomplished by introducing original letters and memoranda. At times, also, he has quoted from Michael Angelo's earliest biographers, Condivi and Vasari. The

fields of Italian history and of artistic criticism, however, have been passed unentered for the most part, the author's purpose being to tell the story of Michael Angelo's life and work as simply and accurately as possible, fixing attention primarily upon his personality. The work is the fruit of more or less definite and connected study during thirty years, and it exhibits the characteristics which render Mr. Symonds's death so grave a loss to literature—breadth of range, profound learning, critical acuteness and literary grace.

The special interest of this edition lies in the few pages appended to the second of the two volumes in which the author notices certain adverse criticisms made upon the work after the first edition had appeared. Admitting inadvertence in one or two points, he defends his original position upon others with ability. For instance, he insists that Michael Angelo invariably meant to finish his works and only left any of them incomplete because forced to do so by circumstances. Another, as to which there is room for a wide difference of judgment, is his position that Michael Angelo originally followed the human model very closely but afterwards adopted an ideal system of proportions and applied this to his whole treatment of the human form. These examples suggest the fascinating richness of the subject and the suggestiveness of Mr. Symonds's chapters. The work will take a permanent place in the literature of biography and of art. It is admirably done. [Charles Scribner's Sons. Imported. \$7.50.]

THE DIVINITY OF JESUS CHRIST.

In this volume are gathered a series of papers which have lately appeared as editorial contributions to the *Andover Review*, by its editors, Professors Smith, Tucker, Churchill, Harris and Hincks. These papers are put forth as an exposition of the origin and reasonableness of the belief of the Christian Church that Jesus Christ is the eternal and only begotten Son of God, bringing through His sacrifice purity and peace to the believing sinner, risen from the dead and reigning in His church, the manifestation of God, and so identified with humanity through the incarnation and the atonement as to be its one supreme hope and assurance of redemption from sin and of eternal life.

We last week editorially discussed the doctrinal positions of this volume and the service it is calculated to render inquiring minds at the present time. These papers show that the writers have met in the classroom current questions concerning the nature and mission of Christ, and their answers are thoughtful, spiritual and satisfying. They have not shrunk from any challenge. They have gone over familiar ground in a fresh and interesting discussion; they have frankly recognized difficulties, while they have plainly been guided by personal experience in interpreting Christ to the mind and heart.

This volume aims to cover but a small portion of the ground traversed by Dr. Fairbairn's great work, *The Place of Christ in Theology*, but it answers in more brief and popular form questions which perplex many minds, and is an important contribution to a subject which is taking the foremost place in theological literature. It is a book which pastors and Sunday school teachers will often find of great service for themselves and to place in the hands of young men and women. [Houghton, Mifflin & Co. \$1.00.]

OTHER RELIGIOUS BOOKS.

Princeton Sermons [Fleming H. Revell Co. \$1.50] is a collection of sixteen discourses by officers or professors at present or recently connected with Princeton Theological Seminary, two by the late Prof. C. W. Hodge, D.D., and two by the late Prof. C. A. Aiken, Ph.D., D.D., being included. They were not written

for publication but are examples of the ordinary pulpit work of their authors, and most of them were delivered during the seminary term of 1891-2. Having been prepared for an audience of Christian hearers, they naturally are devoted to the work of educating and establishing faith and character rather than to that of converting the impenitent. They are scholarly, vigorous and practical, and among them are some which might score well as models.

—*The Transfigured Sackcloth and Other Sermons* [E. P. Dutton & Co. \$1.25], by Rev. W. L. Watkinson, an English preacher, were delivered in the Central Hall at Manchester as noonday addresses. They form a series in which are discussed the genesis, evolution, punishment, consciousness and extinction of evil and other kindred themes, and are wholesome, spiritual, plain-spoken utterances which must have made deep impressions on many hearers and deserve to be preserved in their present form.

Rev. Dr. A. J. Gordon's lectures in April, 1892, on the Graves Foundation at the Reformed Church Theological Seminary at New Brunswick, N. J., have been published in a volume called *The Holy Spirit in Missions* [Fleming H. Revell Co. \$1.25]. Its successive chapters treat of the Holy Spirit's program, preparation, administration, fruits, prophecies and present help in respect to missions. It is not necessary to indorse every utterance of the writer in order to commend the spirit and substance of the lectures heartily, and this we do.—Dr. A. W. Thorold, the Bishop of Winchester, has dedicated his new book of sermons, *The Gospel of Work* [E. P. Dutton & Co. \$1.25], to the late Bishop Phillips Brooks. They are chiefly, if not altogether, cathedral sermons, and they are thoughtful in substance, varied in theme, and very direct and telling in style. They reveal little of the prelate but much of the large-minded, warm-hearted man of God seeking to win his fellowmen to love and serve Christ. They are much less learned in form, without being therefore any the less learned in fact, than most discourses by preachers of such eminence in the English State Church.

Turning from sermons and lectures to a few miscellaneous religious books, we find next to hand Rev. C. E. Long's *The Abridged Creed of Christendom* [Fleming H. Revell Co. \$1.00], a little volume composed wholly of selections from the Scriptures so arranged as to set forth the more important doctrines of the Bible. Each of its 104 pages is devoted to a particular theme. The compiler's purpose is to provide an unsectarian creed in a form suitable for ready use and reference. The objection may be made that a volume hardly can be regarded as a creed, in the usual sense of that term. But as a collection of passages bearing upon particular Biblical subjects it has a certain convenience.—Mr. Spurgeon's last work is embodied in his exposition of the gospel by Matthew, *The Gospel of the Kingdom* [Baker & Taylor Co. \$1.50]. It is simple, practical, devout and stimulating. Dr. A. T. Pierson has supplied an introduction, and the title-page states that there is an introductory note by Mrs. Spurgeon. This, however, we are unable to discover in our copy. Mr. Spurgeon's observations have much popular value and far more scholarly men than he may gain lasting good from them.

In *The Ivory Palaces of the King* [Fleming H. Revell Co. 50 cents], by Rev. J. W. Chapman, D.D., are brief, impressive observations about spiritual duty and character, under a somewhat fanciful but rather pleasant guise, intended to lead the unbelieving to Christ and to stimulate Christians. It may do useful service as a devotional work.—*Faith, Hope, Love, These Three* [Porter & Coates. \$1.25] is a volume of hymns and metrical psalms by Thomas MacKellar, Ph.D. It has reached its third edition, although a few of its contents

are new additions. The author possesses considerable mastery over the more familiar rhythmical forms and expresses through their means an earnest and uplifting spiritual purpose.

STORIES.

Somehow a large proportion of recent novels have discussed the subject of marriage and not in the most wholesome manner. Without actually saying anything very often to which in itself serious objection can be taken, their tendency is to lessen the reader's respect for marriage and to suggest that love should be allowed free course, although within the regulations framed by society, if possible. For example, here is Ossip Schubin's *A Leafless Spring* [J. B. Lippincott Co. \$1.25], translated by Mary J. Safford. The author writes like an Englishman, not merely in language, which is more to the credit of the translator, of course, but in spirit. The hero falls innocently in love with a woman who turns out to be married, marries another for money whom he does not love, and is false to her. What we especially protest against is the implication made by the author that he was to be commiserated instead of condemned. He was a peculiarly mean sort of a man, although the author evidently does not know it and many readers may be blind to the fact.

Another story which borders on sensualism at times, and in which it is intimated that moral lapses on the part of men are to be expected and excused, and that the only justification of marriage is the fact that the neglect of it would render people uncomfortable, at any rate until society should grow used to "free unions," is *The Odd Women* [Macmillan & Co. \$1.00]. It is a story of some power. It apparently sets out to be a study of social needs and a practical suggester of remedies, but it turns aside into an ordinary, and a not too ennobling, love story. We do not recommend it.—A somewhat similar story in respect to moral temper, although quite inferior in ability, is *Was He the Other?* [J. B. Lippincott Co. \$1.00], by Isobel Fitzroy. Here again it is taught that a more or less immoral life on the part of a man need be no bar to his being loved and wedded by a high-minded woman, although, to be sure, the heroine will not strike any reader as especially high-minded, in spite of the effort to make her seem such. We object to the whole undercurrent of such books as this that vice may be condoned and excused, or at least winked at, unless it is recklessly and openly shameless.

Mrs. Lawrence Turnbull's *Val-Maria* [J. B. Lippincott Co. \$1.25], a romance of the time of Napoleon I., is like a vision of paradise in comparison with the more or less pronounced fleshliness of the preceding books. It is the story of a sweet, brilliant, phenomenal child, whose great talents and misinformed but intense love enabled him to create an artistic ideal and almost, if not actually, to equal it, dying too soon to be undecieved and taught its unworthiness. The story is conceived powerfully and is written beautifully, and it is tenderly and nobly uplifting.—G. W. Hamilton's story, *Tom Crotty's Word* [Standard Publishing Co. \$1.00], is almost as crude and rough a piece of work as the pictures which illustrate it. Yet it holds attention well, teaches important moral lessons effectively, and is a much better book than many which as merely literary productions would outrank it.

MISCELLANEOUS.

Hon. L. E. Chittenden, who was connected with the United States Treasury in President Lincoln's time and whose volume, *Recollections of Abraham Lincoln and His Administration*, published several years ago, became deservedly popular, has written another book, *Personal Reminiscences, 1840-1890* [Richmond, Croscup & Co. \$2.00]. It is decidedly miscellaneous and might have been arranged

more skillfully. But it is exceedingly interesting. It contains much material about the Free Soil and Republican parties, the bench and bar of Vermont, Lincoln and his administration, book-collecting, open-air life, especially in the Adirondacks, etc. Mr. Chittenden bears emphatic and convincing testimony to the Christian spirit and character of President Lincoln, and it is time that doubts upon the point cease to be expressed. Mr. Chittenden is an easy and delightful narrator and understands both what to relate and what to omit, and his readers will thank him for a thoroughly enjoyable volume.

Mr. W. L. Trenholm's volume, *The People's Money* [Charles Scribner's Sons. \$1.50], deserves wide circulation and attentive reading, especially among those people who suppose that economic laws may be disregarded in respect to money with impunity. It is a temperate, candid, clearly stated, well-reasoned treatise, unpartisan and confining itself to principles, facts and logical deductions from them, and it cannot fail to exert a most useful educational influence.

Incidents illustrating the methods of work at Mr. Moody's Bible Institute in Chicago are graphically set forth in Edith E. Metcalf's little volume entitled *Letters to Dorothy* [Fleming H. Revell Co. 12 cents]. The author was formerly an art student in Paris but is now devoting herself to Christian service at the institute, under the supervision of Mrs. S. B. Capron, and her series of booklets, of which this is one, is sold for the benefit of the mission.

THE MAY MAGAZINES.

In the *Forum* [\$5.00] Bishop J. H. Vincent, Rev. L. W. Bacon, D. D., and Dr. J. F. Loughlin offer three different estimates of Mgr. Satolli's mission to America, but they agree essentially in the view that no harm is likely to result to us, whatever be the real spirit and purpose of his coming. George Kennan explains certain objections to the pending extradition treaty with Russia. Mr. A. F. Walker and Col. C. D. Wright discuss the recent Toledo Labor Decisions, Colonel Wright declaring Compulsory Arbitration an Impossible Remedy. F. B. Tracy discusses Menacing Socialism in the Western States, which he holds to be largely a result of the War of the Rebellion and, although full of evil, probably to be outgrown and lived down.—Ex-Secretary Tracy leads off in the *North American* [\$5.00] with a long statement of the Behring Sea Question, now being arbitrated as between Great Britain and ourselves. Mrs. E. S. Phelps-Ward and John Burroughs have articles on Immortality and Agnosticism, the particular theme of the former being "The Gates Ajar"—Twenty-five Years After, and of the latter The Decadence of Theology. Mr. T. H. Davies presents temperately the conservative side of the Hawaiian Situation. Dr. W. S. Rainsford considers The Possible Reformation of the Drink Traffic, W. G. Veazey, Hon. J. H. O'Neil and Hon. B. A. Enloe offer Further Views of Pension List Revision, the last two urging reform earnestly.

The *Century* [\$4.00] has three papers on the World's Fair; one general, by Mrs. Schuyler van Rensselaer; one on Decorative Painting, by W. L. Fraser; and one a poem, by Mr. Gilder. They are as interesting as they are timely. The late J. A. Symonds's article, *Recollections of Tennyson*, also is peculiarly entertaining. Mr. Janvier's charming series, *An Embassy to Provence*, is concluded, to the reader's regret. The other more conspicuous contributions are Gilbert Gaul's *Personal Impressions of Nicaragua*, F. Marion Crawford's *Joseph Bonaparte in Bordentown*, Tommaso Salvini's *Leaves from the Autobiography of Salvini*, D. C. Seitz's *Relics of Artemas Ward*, and A. B. Casselman's *An Inside View of the Pension Bureau*. Mrs. Burton Harrison's *Sweet Bells out of Tune* is

concluded. All the other articles are of the usual high order, and the number is one of the best, possibly the very best, in the history of this remarkable magazine.

Scribner's [\$3.00] has sent out a brilliant "exhibition number." It does not contain material specially relating to the World's Fair, but it is a splendid specimen of what the literary and artistic contributors to it can do when they try. It ought to be distributed at the World's Fair, especially to foreigners, as an illustration of American magazine-making. Among its conspicuous contents are *An Unpublished Autograph Narrative* by Washington on the Braddock campaign, with an introductory note by H. G. Pickering; *The Country Printer*, an autobiographical sketch by Mr. Howells; and other contributors are Mr. Aldrich, Bret Harte, Walter Besant, Thomas Hardy—who is becoming far too much of an English Zola, and whose article should have been edited or omitted—G. W. Cable and Sarah O. Jewett, and Parsons, Boughton, Church, Weir, Blashfield, etc., have contributed illustrations which are great attractions.—*Harper's* [\$4.00] has a fine World's Fair article, *The Dream City*, by Candace Wheeler; a tenderly appreciative yet not overwrought paper on Phillips Brooks, by his brother, Dr. Arthur Brooks; a fine study of James Russell Lowell, by Prof. C. E. Norton; and T. A. Janvier's *The Evolution of New York* and M. de Blowitz's *The French Scare of 1875* are alike valuable and entertaining historically. All the other contributors are eminent in one or another way, and the whole number is of superior excellence.

The *Atlantic's* [\$4.00] exposition article is Henry Van Brunt's *The Columbian Exposition and American Civilization*. It is the best suggestion which we have met with of the immense elevating and refining influence which the World's Fair is likely to exert upon our nation, especially its hitherto less cultured portions. Frank Bolles's *Individuality in Birds* is charming and will set many readers to observing more keenly. Lafcadio Hearn makes much out of little in *The Japanese Smile* but is entertaining. Colonel Henry Lee's sketch of Frances Anne Kemble and Prof. N. S. Shaler's *European Peasants as Immigrants* are two other admirable contributions.—Dr. Alexander McKenzie leads off in the *New England Magazine* [\$3.00] with an account of Phillips Brooks and Harvard University. The other most important paper is W. H. Downes's on *New England Art at the World's Fair*. J. W. Pratt's article about *The City of Seattle*, and W. G. Richardson, U. S. N.'s, in regard to *Life and Study at the Naval Academy* also deserve special mention. The illustrations are fine, and the number is spirited and tempting throughout.

The *Review of Reviews* [\$2.50] impresses us afresh with every issue as almost indispensable to thoughtful people. Its summary of what has been said, written or done of consequence during the month, its discussions of vital subjects, its extracts, its numerous and excellent illustrations, including many portraits, and the enterprise, discrimination and aptness with which it is edited render it a real phenomenon. The present issue gives considerable space, of course, to the World's Fair. Eugen Richter's *Pictures of the Future* is summarized in an elaborate article, *How a Socialist Millennium Would Work*, which shows up vividly the inconsistencies and dangers of the schemes of the Bellamy school. The whole number is full of interest and value.—The *Philosophical Review* [Ginn & Co. \$3.00] goes over the heads of ordinary readers. Philosophical experts will find its contents—a German Kantian Bibliography, by Dr. Erich Adickes, *The Epistemology of Neo-Kantism*, by Prof. Andrew Seth, and *Mental Measurement*, by Prof. J. McK. Cattell, and its reviews and summaries—of weight and force.

—The *Critical Review* [Charles Scribner's Sons] for April also may be mentioned. It is made up of book notices, and many of the leading theological volumes by American, English or German authors are considered with ability and candor.

NOTES.

—Mr. J. M. Barrie is to spend the summer in Thrums working on his new novel.

—*Two Tales* was popular but not popular enough. It suspended, with the issue of April 6, for lack of support.

—The late Julius Eichberg is said to have left a volume of reminiscences. In his youth he was a friend of Mendelssohn.

—More than fifty thousand copies of Prof. James Bryce, M. P.'s, famous work, *The American Commonwealth*, have been sold, not including the expensive edition.

—Before her recent visit to Rome the Empress of Germany listened for three weeks to daily lectures from a university professor, given in the palace, upon the artistic and archaeological treasures of the ancient city.

—Mr. M. D. Conway has an interesting letter in the *New York Evening Post* of May 6, containing a hitherto unpublished letter from Emerson to Carlyle, and an account of an effort to obtain the eight or ten other such letters which seem to have been stolen from Carlyle and which now and then appear in the market. Four recently brought \$63.75 at a sale in London.

—The issue of his *Essays and Reprints*, a volume of articles by Mr. A. J. Balfour, recently chief secretary for Ireland under the Conservative administration, reminds people afresh of the literary fertility of English political leaders, of which Mr. Gladstone is so illustrious an example. Mr. Balfour's essays are said to be characteristically audacious but highly entertaining.

—Prof. A. S. Hardy is to teach at Dartmouth College twenty-two weeks each year and be free the remainder of the time. He will continue to hold the associate editorship of the *Cosmopolitan*. Professor Hardy who, it will be remembered, has published several works on the higher mathematics as well as several popular romances, says that he has found "that the higher mathematics may be very helpful in the writing of poetry."

—The Century Company's exhibit at the World's Fair includes copies of half a dozen of the important dictionaries of the past out of which the Century Dictionary has been evolved. The growth of the language is shown by comparison of the number of words in each beginning with "micro." In the earliest dictionary, Bullokar's *English Expositor*, printed in London in 1616, there is only one such word, "microcosmus," but in the Century Dictionary eight pages are filled with them.

BOOKS OF THE WEEK.

- Ginn & Co. Boston.
 OUTLINE OF THE PRINCIPLES OF HISTORY. By Prof. J. G. Droysen. pp. 122. \$1.00.
 Cassell Publishing Co. New York.
 HIS LETTERS. By Julien Gordon. pp. 280. \$1.00.
 JEAN BERNY, SAILOR. By Pierre Loti. pp. 312. \$1.00.
 MARK RUTHERFORD'S DELIVERANCE. Edited by Reuben Shapcott. pp. 179. \$1.00.
 Dodd, Mead & Co. New York.
 PETER STUYVESANT. By Bayard Tuckerman. pp. 193. \$1.00.
 YOUTH. By Charles Wagner. pp. 291. \$1.25.
 Macmillan & Co. New York.
 VERBUM DEL. By Rev. R. F. Norton. pp. 300. \$1.50.
 A. Lovell & Co. New York.
 THE STORMY PETREL. By Col. John Bowles. pp. 349. \$1.00.
 Tait, Sons & Co. New York.
 THE LAST SENTENCE. By Maxwell Gray. pp. 346. \$1.50.
 Henry Holt & Co. New York.
 JOHN PAGET. By Sarah B. Elliott. pp. 407. \$1.25.
 The Universal Book Co. New York.
 CONFLICT OF THE NINETEENTH CENTURY. By Rev. Thomas Mitchell. pp. 456. \$2.00.

J. B. Lippincott Co. Philadelphia.
 A MODERN AGRIFFA AND PATIENCE BARKER. By Caroline E. White. pp. 285. \$1.00.
 Practical Text-Book Co. Cleveland.
 PLAIN ENGLISH. pp. 224. \$1.00.

A. C. McClurg & Co. Chicago.
 COUNTERPARTS. By Elizabeth Sheppard. Vols. I. and II. pp. 371 and 380. \$2.50.
 BERNARDIN DE ST. PIERRE. By Arvède Barine. pp. 292. \$1.00.
 THE BEST LETTERS OF WILLIAM COWPER. Edited by Anna B. McMahon. pp. 392. \$1.00.
 THE LAW OF PSYCHIC PHENOMENA. By T. J. Hudson. pp. 409. \$1.50.

Charles H. Kerr & Co. Chicago.
 EL NUEVO MUNDO. By L. J. Mock. pp. 95. \$1.00.
 PAPER COVERS.

Weather Bureau. Washington.
 REPORT ON THE CLIMATOLOGY OF THE COTTON PLANT. By Prof. P. H. Mell, Ph. D. pp. 68.

MAGAZINES.

April. CRITICAL REVIEW.—KINDERGARTEN NEWS.
 May. PALL MALL.—BOOK NEWS.—JOURNAL OF HYGIENE AND HERALD OF HEALTH.—PHILOSOPHICAL REVIEW.—DONAHOE'S.—NORTH AMERICAN REVIEW.—MASSACHUSETTS MEDICAL JOURNAL.—SANITARIAN.—BIBLIA.—LITERARY NEWS.—FANST.—PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.—LAWS OF LIFE.—BOOKMAN.
 May-June. ANDOVER REVIEW.

FROM SOUTH DAKOTA.

An eloquent sermon has often been the prelude for an appeal to the hearers for a generous contribution to carry the light of the gospel to the heathen, but it has been reserved for a Watertown pastor to make pulpits oratory minister to the enlightenment of the hearers themselves in a material way. After discoursing upon the painful contrast between Christian principles and modern commercial practices, he held up the Standard Oil Company as an awful example and subjected the famous founder of Chicago University to what the secular reporter would call a terrific roast. While the enthusiasm thus aroused was still thirsting for some object on which to expend its energy, the enterprising pastor furnished an opportunity with a subscription paper for purchasing a tank car, to be filled with kerosene oil at the Ohio wells and brought out to replenish, at seven cents a gallon, the lamps of the Watertown people who had been accustomed, in addition to this price, to pay an extra tribute of ten cents to the Standard Oil Company whenever they bought a gallon of oil. The car quickly started on its trip, but week after week passed, to the poignant regret, of course, of the railroad officials, and still the car failed to appear. Many a car of oil arrived but they all aggravated the citizens with the glaring initials of the Consolidated Tank Line. When the episode had been almost forgotten, the truant car came with its load and filled Watertown with rejoicing, which will last till the next time the car goes to the wells when, if its experience is like that of the car belonging to a Yankton man who amuses himself competing with the Standard Oil Company, a six months' search will discover the eccentric car carrying on a clandestine traffic in cotton-seed oil somewhere on the gulf coast.

The winter months have brought light to the State in another direction in the successful effort to reform the divorce law. The special feature which has been the source of criticism has been the possibility of a non-resident coming and getting a divorce through in ninety days, sometimes without the knowledge of the other party. Otherwise the law is similar to those of the Eastern States. All denominations of Christians joined in an effort to change the law, and, under the special leadership of Bishop Hare, the time of residence was increased to six months, and unless personal notice is served to one year. Now, as a Dakota judge has said, if the reform in Dakota laws is accompanied with a like reform in Eastern morals the divorce industry may be expected to languish.

The liquor interests, as usual, made a vigorous attempt to submit an amendment to the constitution repealing the prohibition clause

and substituting license. The temperance people generally were asleep through the campaign, and the enemy, by a still hunt, very nearly won the day. The amendment was carried in the Senate and failed only for lack of one more vote in the House. While the people would probably have rejected the amendment, its submission would have opened a two years' campaign, during which the uncertainty as to the outcome would have increased the present difficulty of enforcing the law. The Legislature could not be content to adjourn without stultifying itself, however, and, on recommendation of the governor, the Australian ballot law, which has met with such unparalleled acceptance, had its core cut out by a provision for printing the names of the candidates of the different parties in separate columns, thereby making it more difficult to vote anything but a "straight" party ticket, facilitating bribery and rendering it practically impossible to elect any one not nominated by the regular machines of one of the great parties. The end is not yet.

Current report credits President Cleveland with having confided to Senator Kyle the distribution of South Dakota patronage. However this may be, it reflects great credit on the senator if he had a hand in securing the appointment of Yankton's honored citizen, Bartlett Tripp, as minister to Austria-Hungary. Such judicious selections go far to soften the asperity of party rivalry. Senator Kyle, by the way, has fulfilled the predictions of his friends in being much more popular today than when he was elected. While he has not greatly startled the world, he has completely silenced all the petty criticism that was once so rife. He has shown rare tact in caring for the interests of the State while still remembering that he is the servant of the whole nation, and while good men differ on financial policy every visitor to Washington comes back to report the general esteem in which the senator is held on both sides of the chamber. H. H. S.

PRIVACY AT FUNERALS.

The novelist Dickens was a man of sense as well as genius. Contrast his views, as expressed in the following letter to his sister, Mrs. Austin—just made public—with those of the inveterate funeral-goer:

Between ourselves I have the greatest objection to attend a funeral in which my affections are not strongly and immediately concerned. I have no notion of a funeral as a matter of form or ceremony. And, just as I should expressly forbid the summoning to my own burial of anybody who was not very near or dear to me, so I revolt from myself appearing at that solemn rite unless the deceased were near or dear to me. I cannot endure being dressed up by an undertaker as part of his trade show. I was not in this poor, good fellow's house in his lifetime, and I feel that I have no business there when he lies dead in it. My mind is penetrated with sympathy and compassion for the young widow, but that feeling is a real thing, and my attendance as a mourner would not be—to myself.

AS A LITERARY MAN SEES IT.

Charles Dudley Warner is opposed to the Sunday newspaper, though not on religious grounds. He affirms that it gives mankind no time to rest and nothing to read, for he will not accept the statement that the Sunday newspaper is good literature. He describes the situation thus:

A very nice young man in a back office somewhere, who has not read very much—a very promising young fellow—whose tastes are unknown, actually furnishes to seven-eighths of the people in the country all that they read. He scissors it out and lays before the people of America what they shall read, and they accept it like lambs.

News from the Churches

PASSING COMMENT ON THIS WEEK'S NEWS.

With all this week's richness of church news we hope no one will fail to read the account of the musical director's ordination in Hartford. Our institutional churches are giving music its rightful place, and all churches may learn from them and from President Hartranft's address.

Reports from the West prove that the revival season is not confined to the winter.

The full details concerning the Brooklyn Church Extension Society may be helpful to some city as yet without such an agency.

When a church of 800 members receives 100 at a single communion it is a memorable occasion, and still more so when it comes in the ordinary course of church life. The pastor's class again stands as an invaluable aid.

We are always glad to chronicle improved methods of ventilation. Bad air is one of the strongest weapons of the prince of the power of the air.

The conference that has been studying the good points of secret orders can take heart when a church pensions its retiring pastor and grants him the use of the parsonage.

A MUSICAL DIRECTOR ORDAINED.

A unique service was held in the Fourth Church, Hartford, Ct., last Sunday in the ordination as musical director of Mr. Charles H. Johnson, lately called to that church from St. Louis, to take charge of the large chorus choir and other musical interests.

There was a large congregation. The usual morning sermon was replaced by an address by President Hartranft of Hartford Seminary and the School for Church Musicians, on How to Make Music in the Church More Effective. It was peculiarly fitting for the occasion and referred appreciatively to Mr. Johnson himself.

Dr. Hartranft insisted upon music as an integral part of public worship and held that it ought to be of the best, in touch with, and benefited by, all the progress of religious thought and training. It must be the expression of a Christian character and religious experience. Dr. Hartranft inveighed especially against choirs of unbelievers whose thought and lives are hostile to the religion and spirit of Christ.

It must be the outgrowth of education; a study of music should be part of the Sunday school curriculum. Musical education should begin in childhood, and the musical machinery of the church should be built up of and by the children educated in music under the auspices of the church. For this work a trained leader is needed, Dr. Hartranft argued, not to take the authority from the pastor but to be his substitute in this field. He should be a man of God, a competent musical artist and of broad general culture, giving his life to his work.

The speaker prophesied much for the future of the orchestra in religious uses and congratulated the Fourth Church upon its taking advantage of the greatest progress in spirit and in method. At the conclusion of the address Dr. Hartranft, with Rev. H. H. Kelsey, the pastor, and Rev. A. T. Perry took places in front of the pulpit and Mr. Johnson came forward. Mr. Kelsey, after a few words of introduction and explanation, read the following simple service of his own arrangement:

What the duties of this office are we have had set before us this morning. That it is an office of Christian service we have already stated. The qualifications for it include all that is needed to fit us for any Christian service, together with such special musical culture as will enable you to lead and prepare others for the service of praise. That you possess these two-fold qualifications we are persuaded. Of your willingness to accept this office and undertake its ministries we have your assur-

ance. We counsel you to hold fast to high ideals, not only of the use of music in worship and of the use of music as an agency of Christian culture and service, but also hold fast to a high ideal of the spiritual nature of this service and of the spiritual qualifications necessary to the use of this agency with power. Your dependence must be upon the grace of God. That grace is given to us without limit, therefore if you serve in the spirit of God you cannot fail.

Do you then accept this office and here declare your purpose to be faithful in the performance of its duties and to use its opportunities as God by His grace shall enable you?

Mr. Johnson: I do.

Do you cordially accept the aims and ideals of this church as they are manifest in its evangelistic endeavor as the aim and ideal of your work?

Mr. Johnson: I do.

Then, in a brief prayer by Mr. Kelsey, and by the laying on of the hands of the three ministers, the young man was ordained as musical director, and after a hymn the congregation was dismissed with the benediction.

Mr. Johnson has already made a place for himself not only in the work of the church but in the hearts of the people. The chorus choir numbers nearly forty and a Sunday school choir and vocal music class are proposed.

Mr. Johnson is about thirty years old, is a native of Connecticut, living in New Britain, his birthplace, until nineteen years of age. He studied music for two years in Boston, George W. Chadwick being his principal instructor. At the age of twenty-one he took charge of the Conservatory of Music connected with Olivet College in Michigan, after four years refusing a re-engagement at increased salary in order to go abroad. He took a thorough course at the Conservatory of Music in Munich, his chief teacher there being Josef Rheinberger. While at Munich he was called to St. Louis to take charge of the music of Pilgrim Church and he has held the position up to the time of his call to Hartford. He was leader of several large choruses in and out of St. Louis.

AMONG THE BROOKLYN CHURCHES.

The Manhattan Conference felt a special interest at its spring meeting in the entertaining church, the Lee Avenue. For many years it held aloof from all fellowship with the other Congregational churches, but under its present pastor, Rev. J. B. Clark, it has been swinging into line. Last year it applied for admission to the conference and one of its first acts after its reception was to offer it hospitality. The afternoon session was devoted to reports from the churches which disclosed some interesting facts. The Tompkins Avenue received in 1892 259 members, and thus far in 1893 112 more. A large kindergarten has been started at the Park Avenue branch. The Central reported a benevolence of \$20,000. The Church of the Pilgrims has an Endeavor Society with enough enthusiasm to hold its meeting before the morning service on Sunday. The Lewis Avenue has a larger attendance at the communion than at any other service. The Nazarene, which formerly raised money for current expenses by fairs and festivals, has adopted and found successful the envelope system. The New England, though a so-called downtown church, has received 165 members in the two years of the present pastorate. The Lee Avenue has improved and beautified its building and has a hopeful spiritual tone. The Bushwick Avenue, though containing representatives of eleven different denominations, is harmonious and courageous. The Clinton Avenue has paid off \$27,000 of its indebtedness and has introduced the weekly system of giving with the result of \$12,000 pledged for the present year. The church of North New York can receive no more new Sunday school scholars for lack of room. The Camp Memorial, which is downtown in New York and is the church in which General Howard is interested, holds evangelistic meetings in the base-

ment every evening. The church at Mt. Vernon has made the contract for a new building which will seat 300. Money has been pledged for building and lot, the only need now being to secure the adjacent lot for future use. The church at Morrisania has moved into its new house of worship. The Parkville and Mt. Vernon Churches were admitted to membership in the conference. The address of the evening was by Dr. Meredith on The Relation of Children to the Church.

The Church Extension Society of New York City and Brooklyn, though but a few months old, has proved itself a power. One suburban church has been enabled to secure a home of its own, and another has been saved from losing its building, which was threatened by the probable foreclosure of the mortgage. The society is fortunate in the personnel of its officers and the principles of its organization. The superintendent, Rev. W. T. Stokes, is admirably fitted for the position by reason of his work with the Home Missionary Society and his experience with suburban churches. The principle of the organization is personal membership in a way that brings it really in closest touch with the churches and secures the fairest representation. Any member of a Congregational church or society may become a member with the right to vote by paying annually \$10, life membership being secured by the payment of \$100. Any person may become an honorary member, without the privilege of voting, upon like payments. A member of the society paying \$500 at one time will be enrolled as a patron. The conduct of affairs is placed in the hands of twenty-seven directors, so elected that the terms of nine shall expire each year. With the directors rests also the selection of a superintendent. The pastors are presenting the society to their churches with gratifying responses.

The ingatherings of our churches resulting from the labors of an evangelist or extra meetings are generally noised abroad while those coming from the regular ministrations often pass unnoticed. But for the sake of other pastors and churches the quiet, gracious work at the South Church should be mentioned. At the last communion 100 were received into church membership, seventy-five on confession. Most of these were from thirteen to twenty years of age, mainly scholars from the Sunday school. Last winter, according to his custom, Dr. Lyman began a pastor's class, to which were invited those who desired a better acquaintance with the essentials of Christian belief and practice, whether they wished to join the church or not. So many responded that four divisions of the class were necessary. The instruction was first doctrinal, but in a way to make the articles of faith living truths. Then it was made practical, showing the duties the Christian life implies. Toward the close of these class meetings the subjects of personal consecration and public confession were presented. That there was no undue pressure was shown by the fact that not all decided to join the church. But most of them did. During these weeks an earnest spirit of prayer pervaded the church life. The pastor conferred with the parents and Sunday school teachers concerning the young people.

ADRIAN.

A NEW JERSEY ANNIVERSARY.

Congregationalism began in New Jersey in 1666, when Newark was settled as a colony from Connecticut, but it was not until 1869 that the fellowship took the form of a General Association. With New Jersey were organized all the churches between the Hudson and the Potomac. Those to the South, with two in Virginia, compose one-third of the present membership, and a most aggressive third they are. The association celebrated its silver wedding at East Orange, First Church, May 9, 10, but as the marriage of twenty-five years ago

was dignified by a 202 years' courtship the historic vision was wider than appears. The place and time of meeting were fortunate, the weather was perfect, "the Oranges" were in the full glory of spring. The women of the First Church are unsurpassed for hospitality, and the pastor, Rev. C. H. Everest, noted for his wit and geniality no less than for his eloquent preaching, proved the ideal host.

The survey of the year, presented by the secretary, Rev. C. H. Patton, together with the church reports, which were given *en masse* by Rev. L. W. Hainer and Rev. G. J. Jones, gave evidence of unusual activity among the churches, especially in new lines. The popularity of the institutional idea was noticeable, also the tendency among the women to consolidate their missionary societies in the local church, the increased use of the Blakeslee System among the Sunday schools, introduction of Boys' Brigades in several churches and the value set upon sociological work. In the line of benevolence the gain over the year before was \$7,000. New Jersey stands well to the front in this respect.

Two advance movements were started at the meeting. After a ringing speech by the moderator, Rev. J. L. Scudder, on the Anti-Race Track Crusade, a committee was appointed on Applied Christianity to take the place of the old temperance committee and to lead an aggressive movement in all reforms. Rev. C. F. Cooley, who was placed at the head of this committee, has already elaborated a wide-reaching scheme for denominational and interdenominational effort to secure good citizenship. Dr. Gladden's idea of the Cosmopolis Club lies at the basis of the plan. The other movement was for home evangelization, growing out of the suggestions of the secretary's report. A strong committee was appointed, headed by Deacon Samuel Holmes of Montclair, to secure a general missionary who shall devote all his time to strengthening weak churches and building up new ones.

It seemed appropriate that the pastor of the largest church, Rev. S. M. Newman, D. D., of Washington, should preach the sermon. The theme was exceedingly appropriate, "Every age is meant to be the fulfillment of all that have gone before." This probably will be the last associational sermon to be preached by a member of the body, as in the future the policy of going outside of the association for a preacher will be followed. Dr. Newman's sermon made a fine ending to the old plan. But hereafter, as a compensation, the retiring moderator at the annual meeting will give an address on some subject connected with the life of the churches. This is the English custom.

Two discussions should be mentioned. The one on the Redemption of the Home was in line with the suggestion of the committee of the National Council on marriage, divorce and the family. It was delightfully opened in a paper by Rev. S. L. Loomis, continued by Rev. W. O. Weeden of Upper Montclair, and then the whole house blazed away. The love of debate was shown in this and in the discussion on Evangelistic Work by Pastors. Here Rev. C. H. Richards gave us the benefit of his wide experience in his usual bright and forcible way. Rev. S. N. Brown, a good example of the evangelistic pastor, followed. Mrs. Alice May Scudder addressed the meeting in her inimitable way on the work of her beloved Endeavor Society.

Secretary Daniels conducted a foreign missionary hour, with Miss Kyle of the W. B. M., Mr. D. S. Herrick, under appointment for India, and Rev. E. S. Hume, returned from India, to help him. Our other benevolent societies will have their turn in future years, but representatives of all were present to give five-minute greetings. Two illustrated sermons were given, one to boys and girls by Rev. C. H. Patton, showing the use of object

lessons, and one by Rev. E. A. Lawrence, revealing the effectiveness of the stereopticon in preaching. Dr. Stimson of the Broadway Tabernacle, already greatly in demand, delighted us with his presentation of the "ministerial aid" cause. A committee was appointed and henceforth we shall do our duty by our ministerial brethren in need.

But the special exercises of the twenty-fifth anniversary were the feature of the meeting. There were with us Dr. Strieby, full of eloquent power as ever; "Father Brown," beloved by all; General Howard, who was the first moderator we had and who conducted the early fighting for Congregationalism in the nation's capital; also Dr. Presbrey, editor of *Public Opinion*, another old-timer from Washington; Secretary G. M. Boynton, once our association secretary; Deacon Holmes, to represent the laymen; Rev. F. A. Johnson, our beloved secretary for half our history; and Dr. A. H. Bradford, our twenty-three years pastor. These all told of the good times gone by. Then Dr. A. E. Dunning spoke on Congregationalism in the United States During the Next Twenty-five Years. We especially enjoyed the "new short creed based upon the Westminster Confession," which he suggested for the use of our Presbyterian brethren.

C. H. P.

STATE MEETING AT TOLEDO, O.

An annual meeting of the Congregational Association of Ohio well represents the varied activities of the 250 Congregational churches in the State and the liberty of our polity. The association has the constitutional power to transform itself by a simple vote into the Ohio Home Missionary Society, and in the course of its two days' deliberations it frequently and gracefully executes this lightning change. The Board of Ministerial Relief is a close corporation but the association elects its annual officers. The Oberlin Missionary Home is legally owned by an independent corporation but a definite number of its trustees are elected by the State association, and if it should ever be thought necessary to require theological qualifications for admission to the privileges of the home the association could change the complexion of the board in three years. A board of visitors of Oberlin Theological Seminary is annually elected by the State association, but their powers are purely reportorial and the union between the association and the seminary is born and dies every year, and does not, like the Andover Board of Visitors, "continue upon visitatorial principles as the sun and moon forever." This year the association has nominated to the American Board Rev. J. W. Hubbell and President J. W. Simpson, from whom the board may elect the three-fourths of a corporate member assigned to Ohio Congregationalists by the law of averages. Any dangerous tendencies toward centralization and the possible Presbyterianizing of Ohio Congregationalism are neutralized by the valuable researches and publications of the Ohio Church History Society, which maintains a chronological but not organic connection with the association by holding its annual meeting just before it, and makes sure that the Egyptian bondage of Presbyterians and the wilderness wanderings of the plan of union shall not be forgotten now that our people have come into their inheritance.

Every year, too, the association details one of its trusted ministers to watch each of our benevolent societies and their concise reports are supplemented by brief addresses from officers of the societies, who are always cordially welcomed but who neither expect nor are expected to reduce the State association to a federated clearing-house for denominational benevolences.

Strong and scholarly papers and popular addresses find large place on the program, and

the range of topics shows that the annual meeting is properly regarded as a means of promoting intellectual development and spiritual power and gaining practical wisdom in dealing with present day problems.

President Simpson of Marietta preached the annual sermon and Rev. J. M. Merrill was moderator. Rev. G. R. Leavitt occupied by special appointment a full hour with a paper upon The Offense of the Cross as an Element in Christian Testimony, and the interest of the large assembly did not flag for a moment. Rev. James Brand was assigned another full hour for a thorough examination of the now practical question, Ought Women to be Prohibited from Entering the Gospel Ministry? and frequent applause demonstrated not only the association's appreciation of his clear exegesis and strong arguments but its substantial agreement with his unequivocal position that there is no warrant in Scripture or reason for closing the doors of the ministry today to those women whose only disqualification is their sex.

Prof. H. C. King made Some Suggestions from Psychology the theme of a popular and stimulating address, and Prof. A. H. Currier impressed upon the large evening audience the Duty of Individual Christians and Churches in Regard to Bringing Young Men into the Ministry.

The association attacked the Problem of the City, especially discussing the Work of the Local Church in its Solution and the Co-operation of the Churches. Rev. Alexander Milne read a paper upon The Minister's Attitude to the Higher Criticism, which in its clear definitions and kindly spirit was an excellent illustration of the subject.

Resolutions protesting against farther agitation of the Sunday opening question were telegraphed to Director-General Davis. A committee was appointed to confer with Free Baptists and express our cordial welcome to any movement which will bring these two denominations into closer fellowship either of organization or of work.

The next meeting will be held with the Walnut Hills Church, Cincinnati. And the association agreed to meet in Marietta in 1896 to assist in celebrating the centennial of the first church in the Northwest Territory, and appointed a special committee to begin arrangements for a series of historical papers in view of that event.

I. W. M.

GENERAL ASSOCIATION OF INDIANA.

"A bunch of concentrated energy so vital and magnetic that we feel it draw," was the remark of a busy man in a neighboring town concerning Ridgeville and the new Congregational college and church.

Thirty-four churches were represented by 130 delegates and visitors at the annual meeting, May 9-12, in this new center of Congregationalism. The older churches of Eastern Indiana responded with much joy and enthusiasm to the decision of the brethren to convene in their new and most important sister church. High water-mark was reached in attendance and interest. Five organizations concentrated forces—the Ridgeville College Directory, the State W. B. M. I. and W. H. M. U. and H. M. S. and the General Association.

The gigantic lawn letters, C. S. A., on the beautiful green of the West campus, the college, the complete ceremonial arrangements for entertainment and choir music, the grand display of natural gas flaming heavenward from a standpipe, the cheerful Christian hospitality of college and homes, all combined to surprise and delight the guests.

College Hall was filled first Tuesday night with the W. B. M. I., of which Mrs. W. F. Brunner is president. Miss Tyler of Natal, South Africa, and Dr. Pauline Root of Madura, India, raised the audiences to the heights of missionary enthusiasm. The Indiana women

made an effective re-enforcement; \$1,300 had been raised and the "Carrie Bell Memorial" furthered. The home department, with Mrs. E. C. Bell as president, made an equally effective showing. Rev. F. E. Knopf delivered a strong, clear-cut, opening discourse. J. W. Frederick, M. D., voiced the welcome of the little city, and the retiring moderator, Dr. J. H. Crum, responded.

As was natural the interests of Ridgeville College came to the front. Thursday the best hours of the afternoon session were given to this young child of Congregationalism. Dr. J. H. Crum, Prof. W. A. Bell, Dr. J. A. Hamilton, W. F. Brunner, Esq., and others spoke burning words, awakening hearty and practical enthusiasm that bore fruit in pledges and gifts.

Another marked feature of the meeting came on Friday morning, when the cause of church extension and evangelization in the great, rapidly-growing natural gas region near the college was brought before the H. M. S. The executive committee pleaded for enlargement of the work. A great manufacturing district is forming in Eastern Indiana and the probability of a maximum ratio of increase in wealth and population seems assured. Dr. William Kincaid in both his addresses won hearts and enkindled zeal. The woman's home missionary hour, with addresses from Miss Emerson and Secretary Taintor, added fuel to the fire. Drs. Duncan, Whittlesey, Wright and Barton presented the various phases of national and world-wide work.

The attendance was unusually large throughout. Rev. J. W. Wilson made an admirable moderator, and an important report on the revision of the constitution was presented by Dr. N. A. Hyde and adopted.

GENERAL ASSOCIATION OF KANSAS.

The Congregational life of Kansas is in a most interesting condition. A year ago a vote was taken at the General Association to begin a gradual approach to self-support, by which no more aid is to be received from outside the State after 1900. The meeting this year at Great Bend, May 4-8, had to do with this problem and with missionary conditions attending it. With the gradual surrender of outside aid there is manifestly a rising tide of missionary purpose.

The meeting began with a discussion of feasible lines of church work in our cities and of the means of reaching and molding our rural population under abiding forms of institutional Christianity. Again and again the thought came back to the missionary purpose which is burning in the hearts of Kansas Congregationalists. The sermon by a pastor who has inaugurated what may be called institutional work for farmers gave great impulse to the missionary spirit. This church in Salina has employed an assistant pastor, who, with the pastor, is to carry the ministry of that city into the country for miles around and bring the rural population into connection with the city church. There is great faith that the thing can be done and other churches are waking up to a widening of their work. The surrender of outside aid does not mean any diminution of home missionary work. It means that we are to raise more money and do more work in the State, and that those who give to the cause of home missions may know that what Kansas now begins to surrender is free to do Christ's work elsewhere without loss to us.

An evening with Prof. Graham Taylor of Chicago gave a still more powerful impulse to the missionary purpose. He spoke on The Church for the Community and showed us how to make it so. If New England can understand how the man she gave us is moving us to better things throughout the West she will be reconciled to her loss.

Rev. N. H. Whittlesey was present to make known the need of ministerial relief, which he did in an appeal that moved every heart. The Sunday school cause was represented by Rev. C. A. Towle. Dr. C. C. Creegan, always welcome to Kansas, spoke on foreign missions. Dr. Cobb put the church building interests effectually before the brethren. Dr. Roy pleaded with his usual earnestness for our brothers in red and yellow and black. Rev. C. W. Shelton came as a stranger to many and won all hearts by his strong appeal for home missions. The papers and discussions by the Kansas brethren, and the women, too, were of a high order. Too much cannot be said in praise of the Great Bend people and pastor for their thoughtful provision for the association.

F. F.

A TEXAS MEETING.

The North Texas Association held its meeting, May 2, 3, with the First Church of Dallas, where it came into being a decade ago. Many who were present at that first meeting attended this. Of the ministers who assisted in the formation of the association Rev. Messrs. E. F. Fales and C. I. Scofield alone remain. The humble frame chapel of those days has given place to the beautiful edifice of brick and stone, with all the modern appliances, which is now the home and workshop of the First Church, and the membership of forty has become more than 400.

With these substantial evidences of growth and permanency about them it is no matter of wonder that the association assembled in genial and confident mood. This was confirmed by the announcement made at the first session that the Main Street Church of Paris had reached its majority and assumed self-support. It was cheerfully conceded by the delegates from that church that this result was due, under God, to the present pastor, Rev. Luther Rees. He is the son of a venerable Welsh minister and was a remarkably successful business man, but the conviction that he was called to preach became too deep to be resisted and he joyfully gave up a business career in which he was rapidly gaining wealth and took a thorough course of study in the Southwestern School of the Bible, an institution which has grown out of the teaching work of Mr. Scofield and the imperative demand for ministers trained upon and for this difficult home missionary field.

All the churches reported rapid and substantial growth, and one, Palestine, the completion of a new building of brick and stone. The report of acting Superintendent Scofield demonstrated the greatness and urgency of our denominational opportunity in Texas. This was shown to be practically unlimited, but especial emphasis was laid on the duty of evangelizing the 200,000 Mexicans in the State. A beginning has been made in El Paso, where is the first Spanish Congregational church in the United States. Attention was also called to Lake Charles College and its needs.

The program took something of the form of a symposium on the Christian ministry, the topics being: The Minister and the Word, The Minister and the Sunday School, The Minister's Shepherd Work and The Minister's Own Walk. Variety was given to the discussion by an address by a layman on What Does the Pew Expect of the Minister? and another What Does the Minister Expect from the Pew? An expository study on Sonship and Adoption and an address on The Baptism of the Holy Spirit were the closing features of the session.

For the first time in nine years the association rejoiced in the presence of one of the secretaries of the H. M. S., Rev. William Kincaid. Besides presenting the work of the society, Dr. Kincaid spoke helpfully for foreign missions and his presence and counsels were full of inspiration.

S.

NEW ENGLAND.

Massachusetts.

At the installation of Rev. F. W. Merrick over the South Evangelical Church of West Roxbury high tribute was paid Dr. A. H. Quint for his service to the church during the critical period between pastorates.

Owing to failing eyesight Dr. H. J. Patrick, pastor of the Second Church, West Newton, is obliged to give up regular pastoral work. The parish has voted him a salary of \$1,000 and the parsonage. He will continue in active service till his successor is chosen.

The church in Auburndale at the last communion received nineteen on confession of Christ and two by letter. An impressive feature was the baptism and reception of an entire family—father and mother and two grown-up sons. Two others received were children of missionaries residing at the Missionary Home.

The Essex South Conference at its meeting in Salem last week considered The Changed Relations Between the Church and the World, An Appeal for a Higher Life, The French Canadian Problem, Some Experiments in Work for Boys and Girls and Work Among Our American Population.—Rev. G. W. Smith, D. D., president of Trinity College, Hartford, addressed the Essex Congregational Club, May 15, on The French, Dutch and the Six Nations.

The Merrimac Valley Congregational Club met at Lawrence, May 8. The principal addresses were on How to Save the Boys, by Rev. C. M. Southgate, and Boys of Tomorrow, by Rev. A. E. Winship.

The annual meeting of the Essex North Conference, May 19, crowded the spacious audience-room of the Prospect Street Church, Newburyport. Rev. J. D. Kingsbury set forth the Signs of the Supremacy of the Church and Rev. G. H. Reed answered the question, What Can the Church Learn from Other Organizations? The discussion which followed was so animated that it took up the whole morning session. No harsh words were spoken against secret orders; the good in them was conceded, but it was vigorously maintained that this good is derived from the divine institution which Jesus founded, and which should be so fraternal and charitable as to leave no room for other orders. Mr. Reed made a good point in showing that the church might profit in its treatment of ex-pastors by the way lodges treat past grand masters. In the afternoon the only subject which there was time to consider was, Should Public School Instruction be Secularized?

The church in Pepperell, by removing the evening service from the vestry to the main audience-room and advertising special lectures, concerts and stereopticon sermons, has tripled the size of the congregations. The Sundays for several weeks are set apart for special services—one each for the Y. P. S. C. E., G. A. R., old folks, children, and missions.

Barnstable Conference, which met in Orleans last week, heard addresses and papers on these subjects: The Outlook for Congregational Churches in Barnstable County, Why Are There no More Conversions? Church Finances, Is the Christian Church in Touch with the Laboring Classes? Preparation Needed for the Work of the Pastorate, The Distinctive Features of Congregationalism and the Relations of the Sunday School to the Church. Home missions, the Woman's Board, the Seaman's Friend Society and the Y. P. S. C. E. were represented.

The Fall River Congregational Club met May 9. The address was by Rev. W. E. Griffin, D. D., on The American in Holland and Holland in America. It was ladies' night. By invitation Judge James M. Morton of the Supreme Court and other leading men of different denominations of the city were present.

At the Worcester Central Conference held in Shrewsbury, May 8, the topics discussed were: Our Sabbath Evening Service—What Shall It Be? Our Sunday School Department—How Can We Make It More Efficient? and Our Christian Endeavor Department—Its Importance, Opportunity and Dangers.

During the two years of Rev. F. E. Ramsdell's pastorate in Gardner seventy-eight have been received to the church. Of the twenty-six who have joined on confession the second year fifteen have been young men. The church building is being reconstructed at an expense of \$30,000, all of which has been pledged.

Throughout the winter months a quiet revival interest characterized the services at the East Church in Ware, and a few special meetings were held in which the pastor, Rev. A. B. Bassett, was assisted.

by Rev. F. L. Goodspeed. One concrete outcome was the reception by the church, May 7, of eighteen converts. Mr. E. H. Baker's large Bible class of young men is a valuable addition to the Sunday school, and is marked by brisk and profitable discussion, in which the members generally take part. A number are enrolled among the Christian Workers who hold services in the outlying districts.

The resignation by Rev. C. E. Amaron of the presidency of the French Protestant College at Springfield, which he founded, removes one who was peculiarly fitted for that difficult and responsible position. But its onerous duties, together with his great bereavement in the death of his wife, have made rest imperative. He is a strong force in the French Protestant cause throughout New England, and it will not be easy to fill the place thus suddenly made vacant.

The church at Great Barrington has issued its annual Year-Book, a pamphlet of thirty-eight pages. It is a model of its kind, containing, in addition to the statistics, a great deal of interesting information and general reading matter.—The last services in the old meeting house at Housatonic were held on May 7. The pastor, Rev. A. J. Benedict, preached a farewell sermon to the old structure.

The evening service of the church in North Adams, Rev. J. P. Coyle, pastor, was conducted last Sunday by self-supporting young women as a memorial of Lucy Larcom. Seven took part and President Carter of Williams made remarks.

During the six years of Rev. C. S. Sargent's pastorate at Adams 224 have joined the church and no communion has passed without additions. Between \$40,000 and \$50,000 have been raised for Christian work. The church will soon break ground for a congregation house, to contain an auditorium, Sunday school rooms, parlors, dining-room, reading-room and young people's room and a gymnasium in the third story. The whole will stand connected with the church and will cost between \$20,000 and \$30,000. On the same lot will be erected a parsonage to cost with the lot \$10,000. These improvements will double the value of present property and make it one of the finest in Western Massachusetts.

Maine.

Members of Bangor Seminary will during the summer supply the following churches: C. D. Boothby at West Dresden, E. M. Kennison at Upton, W. E. Mann at Lincoln, F. K. Ellsworth at Blanchard, W. W. Dorman in Waldo County and C. W. Fisher at Whiting.

New Hampshire.

It is with reluctance that the First Church in Keene will part with Dr. C. E. Harrington, who has been its pastor for eight years. His efforts as a revival preacher have met with such success that he will devote his time for a year to that work, leaving his present charge in September.—The church in Peterboro has raised \$5,000 for repairs on its house of worship.

Vermont.

Many persons have been hopefully converted at Ludlow and Chester within a few weeks in union meetings conducted by Evangelist E. A. Whittier.

A Junior Endeavor Society was organized last month in the church in West Brattleboro. A Bible class of about thirty members meets regularly on Tuesday evenings to study Blakesley's lessons on the life of Christ.

Connecticut.

The church in Lebanon rejoices in an addition of fourteen young people upon confession, the first addition of young people for several years.

There has been an awakening of activity in the church in Thomaston since the coming of Rev. R. W. Sharp last November. Congregations have increased, contributions have doubled and sixty additions have been received. The King's Daughters have been active, and the Boys' Brigade of thirty-two members, the Junior and Senior Endeavor Societies have pressed forward vigorously.

Hartford Seminary, which has hitherto closed its year early in May, will not hold its anniversary until the first week in June. This lengthening of the spring term is balanced by a postponement of the opening of the fall term until the first week in October.

The New London County Conference met at Stonington May 9. The sermon was by Rev. J. W. Bixler. The "state of religion," as indicated by the reports from the churches, is encouraging. Rev. F. P. Woodbury, D. D., spoke on Our Indian Problem and Dr. W. A. Duncan on Methods of Sunday School Work.

By the will of the late Elbert E. Edwards, Bridgeport hospital receives \$3,000 and the church in Trumbull \$1,000.—The women's society in the church at Shelton has selected a site for a new house of worship, and is working to purchase it.

The Litchfield Northeast Conference met at New Hartford, May 9. Rev. Arthur Goodenough read a paper on conference reminiscences. Topics on the interest of farmers in the church were discussed by two active farmers, members of the conference.

MIDDLE STATES.

New York.

The First Church in Lockport, Rev. J. W. Bailey, pastor, at the last communion received fifty-four new members, three of these by letter. Twelve heads of families were among the number. The membership has steadily increased during the past two years until it is now 475.

LAKE STATES.

Ohio.

At thirty-four of the thirty-five communion seasons Rev. P. W. Sinks has conducted with the church in Painesville there have been additions to its membership, a total of 240. A course of sermons now being given by the pastor on Christianity and Human Affairs is awakening interest in the church and community. The topics are: Applied Christianity in relation to Politics, Commerce, Education, Social Problems, Humane Progress, Morals, the Children and Religion.

The Washington Street Church, Toledo, is one of the best known churches in Ohio. Organized in 1873 with thirty-eight members, it now has 450, a Sunday school enrolling nearly a thousand and a fine new building costing \$24,000. Rev. O. D. Fisher has been pastor for the past five years, covering the building period and most rapid growth of the church, and Mr. Marion Lawrence, who has an international reputation as a Sunday school worker, has been the Sunday school superintendent since 1876. Mr. Lawrence is also an enthusiastic musical director and under his leadership the volunteer chorus choir of the church provided for the closing session of the State Association a somewhat novel but eminently appropriate and attractive feature, a historical cantata, The Pilgrim Fathers.

Michigan.

The church in Chesaning has just secured a new parsonage and is free from debt except a loan of \$400 from the C. C. B. S.—A Congregational church has been organized at Pittsford by the consolidation of the Free Baptist and Christian churches. The latter brings into the new body a good church building and parsonage.

Twenty-six persons were received at the First Church, Jackson, Rev. W. C. Stiles, May 7, making fifty-one at the two communions since the present pastorate began. Twenty-five of these have been on confession. These results have been entirely the fruits of the regular pastoral work. A canvass for weekly offerings for the payment of an assistant pastor is being made with excellent prospect of success.

Wisconsin.

At the First Church, Racine, Rev. C. H. Percival, pastor, May 7 was a day of inspiration. Thirty-three new members were received, twenty-six on confession. With this addition and with a growing congregation and Sunday school the outlook is hopeful. In addition to other lines of young people's work a Boys' Brigade has been organized, which is of great promise.

A Norwegian church organized at Clintonville, May 6, sprang from the work of a Chicago student who found his countrymen destitute of religious services and so preached that many accepted the gospel. A congregation was gathered, which bought a vacant Lutheran house of worship and chose a qualified layman to be the pastor. The church was recognized by council, the minister ordained and the house of worship dedicated. The American church suspended its services and helped raise the money to pay for the meeting house.

The church in Embarras, hitherto yoked with another church, has decided to have a resident pastor and to push the work in the surrounding country, which has been greatly neglected.

THE WEST.

Iowa.

On account of ill health Mr. E. V. Wight of Chicago Seminary has given up his appointment at Moorland. His place will be filled by Mr. A. S. Wheelwright, a recent graduate of Weston College.—Mr. F. D. Jackson of Chicago is to spend the summer in new fields in Winnebago County, with

headquarters at Thompson.—Mr. Virgil Boyer of Oberlin Seminary will spend his vacation with the Lakeside church, assisting the pastor, Rev. R. R. Wood.—The Washta church will be supplied during the summer by Mr. Samuel Simpson of Oberlin.

The church in Grinnell has voted to build galleries which will add 400 sittings to the auditorium. A new ventilating shaft will also be put in, and other improvements, to cost \$3,000, made if the funds can be raised.

During the five years' pastorate of Rev. A. S. Badger at Hampton ninety-seven were received to membership, a fine parsonage secured, \$2,993 raised for benevolences, a ladies' missionary society and Senior and Junior Endeavor Societies organized.

The Mitchell Association met in Forest City May 2, 3. The work of the American Board was admirably presented by Rev. N. L. Packard. The other missionary societies also had their full share of attention in the addresses of pastors, secretaries and missionaries. Ample time was given to the reports from the churches, which were full of hope and courage. Rev. F. L. Fisk preached. The papers and discussions were on Reliance on the Holy Spirit, Encouragements in Pastoral Work, and Courses of Reading. The new church at Buffalo Center was received by the association.

Minnesota.

A revival of much power has been enjoyed by the church in Faribault, Rev. C. W. Merrill assisting the pastor, Rev. S. A. Wallace. There are a large number of converts.—The Paynesville church has held evangelistic services with the assistance of Evangelist D. M. Hartsough. There were many converts and a good work in the church. Nine were received at the last communion as the first fruits.

Evangelist Hartsough also held revival services at Minneka. As a result a church of thirty-two members was formed. Rev. R. W. Harlow has been invited to visit it with a view to becoming pastor. This movement is the outgrowth of meetings held by Rev. Messrs. W. H. Medlar and H. A. Riser. The church has united with Winona Conference.—A church was organized at McKinley on the Mesaba Iron Range, May 2, Rev. Messrs. Merrill, Noyes, Herick and Morley taking part in the services. A meeting house is to be built at once. The work is under the care of Rev. G. E. Northrup who preaches at Merritt, where a meeting house is nearing completion, and at several other points. An evangelist is sent to assist him on this large field, embracing seven different towns separated from each other by almost impassable roads.

Winona Conference met at Rochester, May 9, 10. The Lordship of Christ, The Christian Home, Foreign Missions, Sunday Schools and National Evangelization were among the topics considered. Some of the churches reported revivals, especially the Second Church, Winona, which has been greatly strengthened.

Owatonna Conference met at Fairbault, May 9-11. Rev. C. J. Swain preaching the opening sermon. Church reforms, the Sunday school, the church in its various internal workings and missions were discussed. Reports from the churches showed material progress and revivals.

Mankato Conference met at Waseca with a small attendance. Reports from the churches showed a prosperous year, many having been blessed with revivals. Some pastors were detained by special services. The Evangelistic Church, The Relation of Our Church to Missions, How to Evangelize the Community were the themes before the conference. Rev. Robert McCune preached the sermon.

Nebraska.

The church at Bloomfield, Rev. J. W. Hardy, pastor, dedicated its house of worship May 7, Superintendent Bross preaching morning and evening. The property cost \$2,145 and all had been raised except \$80 which was given in free will offerings. It is a commodious building for a new town. It has a prayer meeting room and is seated with assembly chairs. When the prayer meeting room is open about 200 people can be accommodated.

The Lincoln Association met with Plymouth Church, Lincoln, May 10-11. The opening sermon was by Rev. H. S. Wannamaker. The woman's missionary hour presented an interesting program and an hour was given to the discussion of the theme Missionary Enthusiasm, led by Superintendent Bross. Christian Endeavor work, Sunday school interests, and Weeping Water Academy had a large place on the program. The reports showed good progress. Rev. J. G. Taylor, formerly pastor of the Nebraska City church and for seventeen years at

Melrose Highlands, Mass., was present and had a warm greeting from old friends.

The church at Cowles, Rev. H. D. Platt, pastor, met a few days ago to vote upon the usual application for aid to the home missionary society, and instead of doing that the members addressed themselves to the work of pledging the amount needed among themselves and in a few minutes it was all raised, much to the joy of pastor and people and to the relief of the home missionary board. Mr. Platt preaches also at Pleasant Ridge.

The church at Wisner is making advance under the leadership of the pastor, Rev. P. H. Hines. The women have effected various improvements about the property, and trees were planted on Arbor Day. The church having been much weakened by removals has expected to be compelled to ask aid from the A. H. M. S., but so far the people are going bravely on unaided.

The addition of sixteen to the First Church, Lincoln, May 7, keeps the membership in advance of all other churches in the State. The prosperity of its various departments shows the advantage of a permanent pastorate. The pastor, Rev. Lewis Gregory, has been with the church since October, 1875.

North Dakota.

Rev. H. A. Brown has closed a prosperous year with the church at Valley City, twenty-three being received to membership. The building has been painted, a furnace put in and other improvements made. He leaves only because of the continued ill health of his wife. Rev. Henry Holmes is to succeed Mr. Brown with a three months' engagement. Mr. Brown is to assist Superintendent Simmons for a short time in general missionary work.

Rev. John Orchard is closing his first year's work at Dickinson with substantial evidences of progress. A new vocation and an efficient organist and choir add greatly to the interest. Extra seats made necessary by the increased congregations have been procured. Mr. Orchard has a bi-weekly appointment at Sentinel, Butte and Medora on week days when the people are glad to secure preaching having lived for years without it. He has organized Sunday schools at each point.

Rev. W. H. Gimblett at Carrington received eleven to fellowship May 7, the results of a recent series of meetings.—H. E. Hendrick, a student from Chicago, is helping Rev. H. E. Compton of Sykeston in the work in Wells County, where are several new openings on account of the building of the "So" Railroad.—Rev. T. W. Thurston of Dawson is to have the help of a student for the summer at Tappan, taking up outside work.

Colorado.

The people at Eaton gave a hospitable welcome to the Denver Association May 3, 4. The Church—its Financial Matters, Its Spiritual Life and Its Relations to the Laboring Classes, The Christian Sabbath and Christian Education were among the topics considered.

The Congregational Union of Denver was organized April 21. Its object is to bring the city churches into closer fellowship and aid in the promotion of their common interests and work.

PACIFIC COAST.

California.

The Los Angeles Association, including six counties, was largely attended in Plymouth Church. Added interest was given by the presence of that father in Israel Rev. Sherlock Bristol. Suggestive papers were given on How to Increase Church Attendance, The Dangers and Opportunities Before Our Young People in Christian Endeavor, The Present Status of the Home Missionary Work and Its Pressing Needs. General prosperity was indicated by the reports from the churches.

The Y. P. S. C. E. at Buena Park has established a reading room, furnishing it with daily papers and the leading magazines. A library suitable for all ages is being provided by the Sunday school.

The Third Church, Los Angeles, holds two cottage meetings per week in addition to the usual prayer meetings.—The church in East Los Angeles has paid its debt and during the past year added sixty members.

Especially encouraging is the midweek meeting in the First Church, San Francisco. More are present than have been known for years, sometimes as many as 200. Mr. Samuel D. Mayen has for twenty-one years been organist of this church. Reference to this anniversary was recently made by the pastor, Dr. C. O. Brown.

At the semi-annual meeting of the Humboldt

Association at Rohnerville in April every minister in the county was present; also a large delegation from the churches. Rev. Griffith Griffiths preached the sermon. Interesting papers were read on Aims and Methods of Y. P. S. C. E., Future Probation, The Intermediate State, and a clever dissertation was given on The Philosophy of Virtue and Vice.

OTHER CHRISTIAN WORK.

The sixty-ninth anniversary of the American Sunday School Union, observed recently in New York City, showed a fruitful year's work; 1,546 new schools were started and 404 revived which had been disbanded. Missionaries are employed by the Union who engage in house to house visitation, and the number of calls made by them was 76,755. A large number of conversions were reported, also the organization of 186 churches.

The thirtieth international convention of Y. M. C. Associations held at Indianapolis, May 10-14, had its full quota of delegates and lacked none of the enthusiasm and stimulus which always mark these occasions. On Sunday the pulpits, as usual, were filled by representative men belonging to this aggressive Christian brotherhood. The last meeting for men only was addressed by L. W. Munhall and ex-Postmaster-General Wanamaker. Work among special classes, boys, students, railroad employes, commercial travelers, etc., occupied a large place in the discussions and will be published in the official Year-Book soon to be issued.

The Baptists and Free Will Baptists in Michigan have recently held a conference, attended by representative men, and have agreed upon a basis of union in which the matters of predestination and free will are not to be insisted upon as a test of fellowship, and in giving the invitation to the communion table a general statement is to be made not excluding those who have not been immersed. It is thought that the churches will ratify the agreement and these two bodies will then come into organic unity. The Free Will Baptists are quite strong in Michigan and have an excellent college at Hillsdale. Our denomination in the past has been greatly enriched by ministers from that body, such as Drs. M. W. Fairfield, E. B. Fairfield, D. M. Fisk and others.

WEEKLY REGISTER.

Calls.

CLARK, William J., to La Moille, Ill. Has begun work. EDWARDS, Jonathan, accepts call to Pilgrim Ch., Spokane and Pleasant Prairie, Wn., and has begun work. HALE, Edison D., accepts call to Lincoln, Cal. HENDERSON, John H., of Marshall, Io., to Grand Island, Neb. Accepts. HERRON, George D., of Burlington, Io., to new chair of applied Christianity in Iowa College. ISAACS, William, to Williston, N. D. Accepts. KENNISTON, William B., accepts call to Ferry, Me. MEAD, Henry B., declines call to Scotland, Ct. MORTON, W. Henry, of Oberlin Seminary, to Unionville and North Madison, O., for one year, with permission to continue his studies. Accepts. PALMER, Edwin B., treasurer Massachusetts H. M. S., to become treasurer A. H. M. S. Declines. PATCHIN, John, accepts call to Coe Ridge, O. PATTERSON, George W., of Hamilton, N. Y., to East St. Johnsbury and Kirby, Vt. PATTON, Myron O., of Bangor Seminary, to Boothbay Harbor, Me. PRIOR, A. E., of Oberlin Seminary, to Minden City and Helena, Mich. Accepts. REDGROVE, Charles A., to Wapping, Ct., for one year. Accepts. ROUTLIFF, Charles H., of Hancock, Minn., to Granite Falls, Minn. Accepts. SMALL, Henry E., of Yale Seminary, to Branford, Ct. STEPHENS, J. Vincent, of Cleveland, O., to Radnor and South Radnor. Accepts. STURTEVANT, Ernest W., of Lay College, Revere, Mass., to Hartford, Vt. TODD, Albert H., accepts call to Bethany Ch., Worcester, Mass. TODD, Henry C., to permanent pastorate at Eagle River, Wis., with increased salary. Accepts. TUTHILL, C. Julian, of Andover Seminary, to Sayles Memorial Ch. (Independent), Saylesville, R. I.

Ordinations and Installations.

DODGE, John E., May 11, Lake View Ch., Worcester, Mass. Sermon by Rev. W. V. W. Davis, D. D.; other parts by Rev. Messrs. A. H. Coolidge, Archibald McCallagh, C. M. Southgate, W. T. Sleeper and G. H. Gould, D. D. GREEN, Harvey B., Second Ch., Hartford, Vt. Sermon by Rev. J. M. Greene, D. D. HARDY, William P., May 4, San Rafael, Cal. Parts by Rev. Messrs. William Kader, George Moor, J. H. Warren, W. C. Pond, F. B. Putnam, C. S. Nash and J. K. Harrison. HULBERT, J. M., May 1, Princeton, Minn. Sermon by Rev. C. B. Hulbert, D. D.; other parts by Rev. Messrs. G. H. Wells, D. D., W. H. Skemp, W. H. Evans, M. A. Stevens and William Moore. JENSEN, Charles J., May 6, Scandinavian Ch., Clintonville, Wis. Sermon by Prof. R. A. Jernberg; other parts by Rev. Messrs. C. T. Dyrrness, S. Staalesen and T. G. Granle. MERRICK, Frank W., May 11, South Evangelical Ch., West Roxbury, Mass. Sermon by Rev. Arthur Little, D. D.; other parts by Rev. Messrs. Nehemiah Boynton, J. B. Seabury, A. H. Plumb, D. D., A. H. Quint, D. D., and N. G. Clark, D. D. SANFORD, W. R., May 10, Allison, Io. TATE, William J., May 10, Windsor Locks, Ct. Sermon by Rev. R. W. Lockhart; other parts by Rev. Messrs. F. B. Makepeace, Williston Walker and Michael Burnham, D. D.

Resignations.

BADGER, Alfred S., Hampton, Io. BROWN, Henry A., Valley City, N. D.

DAVIS, Joseph W., Monticello, Io., withdraws resignation. FRANTZ, Milton N., Amethyst, Col. GRIFFITH, William, Oberon, N. D., and will supply at Niagara for a few months. JONES, Daniel L., Zanesville, O. MOORE, Frank L., Rico, Col. RICHARDSON, Henry L., Ripon, Wis. ROSEWARTNE, J. C., Clintonville, Wis. ROUTLIFF, Charles H., Hancock, Minn. STOKES, William T., Bushwick Ave. Ch., Brooklyn, N. Y. VAN ANTWERP, John, Augusta, Mich.

Churches Organized.

CLINTONVILLE, Wis., Scandinavian, recognized May 8. Eighteen members. MCKINLEY, Minn., May 2. Six members. MINNEKA, Minn., May 7. Thirty-two members. SAN RAFAEL, Cal., recognized May 4. Nineteen members.

ADDITIONS TO THE CHURCHES.

	Conf.	Tot.		Conf.	Tot.
Adams, Mass.,	4	8	Lebanon, Ct.,	14	14
Alpena, Mich.,	37	40	Lincoln, Neb., First,	4	16
Ames, Io.,	5	10	Lockport, Ill.,	2	6
Ashland, Neb.,	2	8	Lockport, N. Y.,	31	54
Auburndale, Mass.,	19	21	Madison, Minn.,	4	4
Bangor, Me., Central,	4	4	Marshall, Minn.,	11	12
Belgrade, Minn.,	7	9	Maseppa, Minn.,	5	8
Beloit, Wis., Second,	3	8	Merrimack, Mass.,	20	20
Berkeley, Cal., First,	3	8	Minneapolis, Minn.,	3	3
Bethel, Ct.,	7	7	Como Ave.,	13	27
Big Rapids, Mich.,	17	17	Fifth Ave.,	10	16
Brooklyn, N. Y., New	19	17	First,	21	26
Rochester Ave.,	5	5	Lowry Hill,	6	8
South,	75	100	Oak Park,	5	6
Buxton, N. D.,	5	6	Park Ave.,	22	32
Cambridgeport, Mass.,	6	6	Plymouth,	45	64
Filgrim,	6	8	Vine,	29	29
Carrington, N. D.,	8	11	Nelson, N. H.,	5	5
Central Falls, R. I.,	11	13	New Milford, Ct.,	5	6
Chelsea, Vt.,	4	5	Newport, N. H.,	—	3
Chicago, Ill., Auburn	1	5	Norwalk, Ct., First,	14	20
Covenant,	18	22	Norwich, Ct., First,	2	4
Leavitt St.,	7	11	Old Orchard, Mo.,	2	3
Millard Ave.,	4	5	Painesville, O.,	2	4
New England,	8	8	Passaic, N. J.,	9	17
Oakley Branch,	8	8	Patterson, N. J.,	5	8
Pilgrim,	3	7	Paynesville, Minn.,	6	9
Plymouth,	7	10	Pepperell, Mass.,	2	6
Redeemer,	11	16	Platteville, Wis.,	3	3
South,	1	16	Pomona, Cal., Filgrim,	2	17
Union Park,	8	13	Prattville, Mich.,	—	7
Warren Ave.,	20	30	Putnam, Ct.,	4	5
Clintonville, Wis.,	10	10	Racine, Wis., First,	20	23
Colebrook, Ct.,	12	14	Redwood, Cal.,	5	9
Columbus, O., East-	21	23	River Point, R. I.,	1	4
wood,	6	6	Rochester, Mich.,	—	6
Plymouth,	6	6	Selma, Minn.,	2	4
Covington, N. Y.,	4	7	Seymour, Ct.,	4	7
Cresco, Minn.,	3	4	Shelburne, Mass.,	2	3
Cripple Creek, Col.,	—	15	Shullsburg, Wis.,	—	8
Denver, Col., First,	1	3	Springfield, Mo., First,	5	11
Derby, Vt.,	—	5	St. Louis, Mo., Me-	—	3
Des Moines, Io., Pil-	6	8	morial,	—	3
grim,	6	8	Pilgrim,	2	3
East Hartford, Ct.,	8	13	Sterling, Kan.,	—	17
Elisworth, Minn.,	3	10	St. Paul, Minn., Pacific,	3	7
Everett, Mass., First,	5	16	Tacoma, Wn.,	5	25
Fall River, Mass.,	12	14	Tampa, Fla.,	3	7
Central,	10	11	Taunton, Mass.,	—	6
French,	5	5	Union,	10	11
Fargo, N. D., Plymouth,	3	3	Winshaw,	8	8
Georgia, O., First,	16	16	Goulds, O., First,	16	25
Gilman, Io.,	—	24	Tougaloo, Miss.,	3	3
Goffstown, N. H.,	5	7	Trumbull, Ct.,	3	3
Grand Rapids, Mich.,	5	15	Upper Montclair,	—	6
Park,	2	2	Valley City, N. D.,	8	8
Second,	8	16	Vergennes, Vt.,	4	4
Grinnell, Io.,	5	9	West Brattleboro, Vt.,	8	8
Hartford, Ct., Fourth,	5	5	Westford, Vt.,	—	3
Houston, Mass.,	3	3	West Newton, Mass.,	—	3
Huntsburg, O.,	2	2	Second,	3	6
Jackson, Mich.,	17	20	Whitman, Mass.,	12	17
Kalamazoo, Mich.,	11	17	Wilton, Ct.,	3	4
First,	11	17	Winer, Neb.,	—	4
Kanaran, Minn.,	—	4	Worcester, Mass.,	—	13
Kansas City, Mo.,	5	15	Clyde,	13	13
Keokuk, Io.,	3	6	Twelve churches with	—	11
Lacon, Ill.,	4	7	two or less,	—	11
Lansing, Mich.,	—	6			

Conf., 990; Tot., 1,841.

Total since Jan. 1. Conf., 8,881; Tot., 19,742.

CHRISTIAN ENDEAVOR NOTES.

At South Carolina's convention last month it was reported that the number of societies in the State had doubled since the organization of the State union last November.

A floating society has been organized on board the Massachusetts training-ship Enterprise.—Twenty-two Chinese Endeavorers from one society at Oakland were present at a convention in California lately.

In Euphrates College, Harpoot, a society has been formed among the students in the preparatory department. On Christian Endeavor Day the Harpoot societies united in sending a box to their missionary in Kurdistan. Their gifts during the year have been equally divided between Africa and the earthquake sufferers at Malatia.

After a pleasant stay for a few days at Adana Dr. Clark left there, March 27, for his tour through the interior of Turkey and reached Constantinople April 20. In Taurus he found two excellent societies and addressed the boys in St. Paul's Institute. Among the resolutions adopted by the societies is this: "I will not look to the example of those who are older, but will look to Christ for my example." The societies in Turkey rest under great disadvantages, where it is possible for them to exist, as the government has determined to prevent the spread of the movement or the use of the name. In his addresses Dr. Clark was obliged to avoid the use of the words "endeavor," "society" and "organization."

After June 1 the managers of the different State excursions to Montreal will be provided with maps of the city and information to be furnished on application. More than twenty-five evangelical denominations will be represented at the convention by speakers from forty-five States, five Territories and eleven Provinces, besides those from foreign lands. The presentation of banners will take place on Thursday night, two being given in the drill hall and two in the tent. The convention badge will be a ribbon bearing a maple leaf of white metal and the letters C. E. on a background of enamel. A special feature for which plans are being made is an evangelistic service to be conducted by Rev. B. Fay Mills and Rev. J. W. Chapman, D. D.

BIOGRAPHICAL.

GENERAL S. C. ARMSTRONG, LL. D.

General Armstrong's parents went from Boston to New Bedford by stagecoach in 1831 to take passage on a whaling vessel for the Hawaiian Islands, whither they were going as missionaries of the American Board. There Samuel C. was born in 1839, the second of a large family of boys and girls. His father entered the service of the Hawaiian government in 1847 as superintendent of public instruction, in which office he continued till his death in 1860. In the same year his son Samuel came to the United States to complete his education at Williams College, where he graduated in 1862. He at once entered the Union army and was made captain of a company in the 125th Regiment, New York Volunteers. Not long after he was made lieutenant colonel of the 9th Regiment of colored United States troops, and later was promoted to the colonelcy of the 8th Regiment, also colored. He led these colored soldiers for two years and a half. His experience among Hawaiians was of great advantage to him in this position, in which he held the love and confidence of his men while he maintained thorough discipline.

In March, 1866, soon after the close of the war, he was relieved from service; but immediately General O. O. Howard, who was then commissioner of the Freedmen's Bureau, appointed him, with headquarters at Hampton, to have charge of ten counties in Eastern Virginia and to manage the "contraband" camp. He won the confidence of the negroes in his difficult task of attempting to adjust the relations of the races. Seeing what might be done to elevate the colored people morally, socially and religiously, he communicated his views to the officers of the A. M. A. at New York, and as a result was appointed to organize and take charge of the work he had planned with the expectation that another would be found to carry out his plans.

That was the beginning of Hampton Institute, whose noble history has become known in almost every village of the United States. He opened farm and workshops and schools, to which he received negroes and Indians of both sexes. He laid broad foundations for this Christian institution which has taught so many ignorant youth, handicapped from the start by race prejudices, to fight the battle of life. The institute has contained as many as a thousand pupils at one time, and about that number are now there. He found teachers ready to follow his example of self-sacrifice and devotion and to share his spirit. He traveled in every direction to raise funds for the work. His hopeful spirit, his Christian kindness, his immense energy and his gracious manner won for him and his cause friends wherever he went. Few men have understood the Indians or have gained their confidence as he has. For twenty-five years he has stood for the principles and methods of Hampton Institute till they have been reproduced in other schools in the South and West and are known and believed in throughout the land. Somewhat more than a year ago, while in Stoneham, Mass., speaking at a public meeting in behalf of his work, he was stricken with paralysis and for several weeks his recovery was doubtful. He gained, however, sufficient strength to be removed to his home at Hampton, where he has enjoyed some measure of health. He made a journey to the South quite recently, speaking at the school in Tuskegee, Ala. He had just completed his last annual report of the work at Hampton. His death, which occurred Thursday, May 11, was the result of heart disease with other complications.

General Armstrong was twice married. Two daughters by his first wife survive. He was married in 1890 to Miss Alice Ford of Lisbon, N. H. A child was born to them a few weeks ago. General Armstrong was buried, as was fitting, with military honors from the chapel of Hampton Institute May

13. The services were conducted by Rev. H. B. Frisell, assisted by Rev. J. J. Grovett and Rev. Dr. Cheney of Boston. The body was escorted by six batteries of artillery to its last resting place, a private burying ground near the National Cemetery.

REV. ANDREW J. DRAKE.

This tireless home missionary pastor, one of the noblest among that devoted band of workers, was suddenly called from the midst of his labors May 5. He was born in Suckasunny, N. J., Dec. 10, 1817, and without a full course either at college or theological seminary was ordained to the ministry at Oberlin, Aug. 5, 1845. The following September he was united in marriage to Sophia B. Coy of Michigan, and then began a varied ministerial career, covering a wide range of settlements in Waterbury, Ct., Lodi, O., Oswego and Atlanta, Ill., Mt. Pleasant, Io., Brimfield, Atkinson and St. Charles, Minn., and, finally, Dodge Center and Iroquois, S. D. His wife has always been a true helpmeet, and of late years has preached almost as much as her husband, being at present the ordained pastor at Iroquois. The story of their experiences as frequently told at the annual meetings of the A. H. M. S. in Saratoga has always awakened deep interest in the self-sacrificing labors of the home missionary, and they will be sadly missed at the coming anniversary.

REV. ABEL HASTINGS ROSS, D. D.

Dr. Ross died at his home in Port Huron, Mich., Saturday evening, May 13. He had been ill less than a week of erysipelas, and his condition was not considered dangerous until Saturday morning. When it became apparent that death was at hand, he calmly set his house in order, giving specific directions for his funeral services Tuesday, and requesting that Rev. Dr. W. H. Davis of Detroit should take charge of them.

Dr. Ross was born at Winchendon, Mass., April 28, 1831. He graduated at Oberlin College in 1857, was ordained and installed pastor of the Congregational church, Boylston, Mass., in 1861. He served as pastor of the churches of Springfield, O., from 1866-1873, and Columbus, 1873-1875. He has been pastor of the church at Port Huron for nearly seventeen years, and has long been regarded as an authority on questions of church polity, and as one of the most influential ministers in the denomination. He has delivered courses of lectures on church polity at Oberlin Theological Seminary, and was appointed Southworth lecturer on Congregationalism in 1882. The lectures given under this appointment have been published by the C. S. S. and P. S. in a volume entitled *The Church Kingdom*. The same society also has issued his catechism entitled *The Church of God*, and a volume of sermons for children. Dr. Ross published in 1877 the *Ohio Manual* and in 1889 a *Pocket Manual of Congregationalism*. He has written extensively in reviews and quarterlies on subjects of interest to the churches, and especially has ably advocated the plan of recognizing ministers as pastors of churches without legal forms of installation. He has been a frequent contributor to the *Congregationalist*, and articles from his pen are now in hand waiting for publication.

Dr. Ross was a member of the party which went to the London Council in 1891 in the Steamship City of Chicago, and prominently participated in that council. He was a man of devout spirit, warm heart and a strong mind, and his loss will be severely felt not only as a leader among the churches but as a beloved personal friend. Dr. Ross married, in November, 1860, Mary M. Gillman of Ogden, N. Y. Her sorrow and that of the mourning church at Port Huron will be shared by all the Congregational churches of Michigan and the wider fellowship of the churches of the land.

REV. ROBERT W. MCALL, D. D.

The founder of the McAll Mission died in Paris, France, May 11, aged seventy-one years. Dr. McAll, a Congregational clergyman of Scotland, visited France with his wife in 1870, and became deeply interested in the people of the Belleville district in Paris. He distributed religious tracts among the Communists, and by his tact, devotion and kindness gained their confidence. The people asked him to hold meetings with them, and he responded by coming to live with them. Soon a hall was opened, and came to be known as the McAll Mission. The work grew till other halls were opened in which the gospel was preached, hymns were sung and prayer offered and the poor made welcome. Sunday schools were planted and the work spread to other cities. The mission has become widely known in this country, and the American McAll Mission, with headquarters in New York and branches in Boston and elsewhere, has for several years done effective service in rais-

ing money for the work. Considerable sums have also been collected in Great Britain for this object.

During the twenty-one years of the history of the mission, however, Dr. McAll and his wife have lived without salary on the income of a small fortune which he inherited. All the money collected has gone to the support of the workers and halls where the meetings are held. Last year the French Government, in view of his services for the poor, honored him with a decoration. About a year ago his health failed and he visited England to regain his strength. But he grew steadily worse and two months ago returned to Paris, where he died. His wife survives him, but they had no children. The work which he founded has long since outgrown his personal supervision, and will go on without interruption. Messrs. Necker and DuPuy are now in this country soliciting funds for it.

THE WORLD'S FAIR.

WHAT MEN AND WOMEN SAY ABOUT IT.

We have built these splendid edifices, but we have also built the magnificent fabric of a popular government, whose grand proportions are seen throughout the world. We have made and here gathered together objects of use and beauty, the products of American skill and invention. We have also made men who rule themselves. It is an exalted mission in which we and our guests from other lands are engaged, as we co-operate in the inauguration of an enterprise devoted to human enlightenment; and in the undertaking we here enter upon we exemplify in the noblest sense the brotherhood of nations.—*President Cleveland*.

Where now we see before us the women workers and thinkers of the world coming together from all climes to prove their sisterhood and to find new and rich sources of common strength from which they may gather inspiration, wherewith they may render higher and holier and more fruitful service to their own homes and to the world than has yet been dreamed of, how can we but linger on the threshold in expectancy of what we feel may yet prove the discovery of a new world more potent in possibilities for the race than even that wonderful new world whose discovery we celebrate today.—*Lady Aberdeen*.

Heretofore all exhibitions on so great a scale have not impressed one from the artistic side. It has been the strange invention, the trick, that has wrought wonders, the machine with its wonderful combinations. But here it is art that charms us, and the mechanical and the electrical sink into their proper place and the love of beauty prevails—that love which governs the spiritual in men. Has a rushing, hard-working, money-getting people ever seen the like? Could we for a moment suppose, outside of the fact, that these beautiful buildings were among us? It is difficult to realize even the fact, unless one has felt this charming influence and is capable of appreciating what it all means to the struggling souls of men.—*Martin Church*.

Not upon the architect, the painter, the sculptor, the cultivated traveler and amateur of art will the effect of the fair be most potent for lasting good. These will all learn much, and especially they will learn to have faith in our America. But they can learn much elsewhere—they have other opportunities. It is for the American public at large that the fair has been built, and it is this public in its widest and humblest sense that will most greatly profit by it. And, as this public profits, American art will profit. Hothouse flowers of art, products grown by the few and for the few, are not the products which make a nation a great artistic nation. The love for art and the appreciation of it must be general if the ground is to be supplied in which great schools of art can grow, great developments of art unfold themselves. Our chance of eventually having such schools, such developments, will be improved by the conversion of every farmer, mechanic or tradesman to whom the fair will first reveal what beauty is and how the most intelligent and successful part of the community regards it; and the

number of such persons, who can venture to compute?—Mrs. M. G. Van Rensselaer.

A VIGOROUS PROTEST FROM CONCORD.

The Congregational church in Concord, true to its history and traditions, passed last Sunday these resolutions:

In the name of the fathers and founders of this nation, who rested on the Sabbath day; in the name of the God-fearing, law-abiding and Sabbath-loving men who, in this town of Concord, Mass., began in 1775 the struggle which resulted in our national independence; in the name of our whole history as a distinctively Christian republic; above all, in the name of the God from whom all the blessings of our civilization have come; we, the Trinitarian Congregational Church of Concord, Mass., occupying this historically consecrated ground, hereby protest against the published proposal of the World's Fair directors to open the gates of the exposition on Sunday, May 21, and on the Lord's Day thereafter.

We deem it a plain evasion of the law of Congress, unworthy of the dignity of a body of men intrusted with the responsibility of directing that fair, to claim that, within the meaning of that law, the grounds may be opened while the buildings are closed. It is a specimen of so called "legal" subterfuge and perversion that may well call forth the disapproval of all Christian people and cause them, in the name of self-respect and consistency, to withhold from an enterprise resorting to such a procedure their presence and support. We respectfully ask the President of the United States, Attorney-General Olney and all the Cabinet officers, and President Palmer of the National Commission, to use all the means in their power to defend the law of Congress against this proposed defiance and defeat.

A MOVE FOR BETTER NEWSPAPERS.

The purification of the average daily newspaper is a result devoutly to be desired. Any scheme which has for its end this reform deserves attention. To the Boston Transcript the following has been sent by an intelligent reader:

It should begin with a mass meeting of all interested in the project. Let this meeting appoint a committee of not less than three nor more than five capable, well-educated, impartial, honest, industrious men, to be called, say, the executive committee of the Press Reform League. These gentlemen shall undertake the woeful duty of reading all the city papers every day. They shall keep track of the grave blunders of the editorial columns of each, the most disgusting of the reports of murders, prize fights, scandals—in a word, of all the more shocking blots on the press. They shall also note those instances in which matters of interest are dealt with commendably.

At the end of a month they shall rank the papers according to the merits of each during the month, and shall publish this classification in that paper which they place at the head of the list. This classification shall be accompanied by a specification of the more important reasons which justify it, as well as by straightforward and pungent criticism, exposing the worst cases in which the papers have misconducted themselves. Ridicule of the evildoers should not, in this criticism, be spared.

Now, many of the papers would probably combine to bring into contempt the executive committee and its work, unless this were backed by a club. Let us, therefore, furnish the committee with one of formidable proportions. This may be found in a pledge on the part of every person joining the Press Reform League that they will, one and all, purchase each month the paper which the committee has ranked highest during the month before, and will, with the same immunity, refrain from purchasing any paper directly competing with the chosen one.

It may be presumed that at least 5,000 Bostonians would formally join the league, while as many more would follow the committee's recommendations. The power of "swinging" 10,000 purchasers a month and advertisements in due proportion, to this paper or that, would assuredly promote among all a keen competition for the honor and profit of being ranked occasionally at the top. Thus reform of the city press would quickly be accomplished.

But this is not all. Throughout the neighboring States are multitudes of people who would gladly take the paper ranking highest most often in Boston. Thus the New York press and the papers of cities nearer to Boston would all come under the club in some degree and be compelled to purge and live cleanly as newspapers should.

EDUCATION.

—Rev. Henry M. Booth, of Englewood, N. J., has been elected president of Auburn Theological Seminary.

—A wise, wealthy friend of Columbia College has placed \$2,500 in the hands of President Seth Low to enable meritorious students to visit the Columbian Exposition.

—The University of Pennsylvania last week honored Mr. Hamilton A. Hill, who is a prominent member of the Old South Church, Boston, with the degree of LL. D. For many years he has held the honorary degree of A. M. from both Oberlin and Williams. Dr. Hill has our congratulations.

EVANGELISTIC ASSOCIATION OF NEW ENGLAND.

The annual meeting and conference will be held in Park Street Church, Boston, on Tuesday and Wednesday, May 23, 24. Owing to a previous engagement of the church by other parties the session of Tuesday evening will be held in the Elliot Congregational Church, Kenilworth Street, Roxbury, and will take the form of a mass meeting in the interest of the association, to be addressed by leading speakers of the conference.

The opening session on Tuesday, at 9.30 A. M., will be a private conference of evangelists only. The entire afternoon of Tuesday will be devoted to addresses and reports by the evangelists of the association and others and will be open to the public, as will all of the remaining sessions of the conference. A variety of topics of special interest to the Christian public will be discussed at the sessions of Wednesday, including The Lord's Day and the Columbian Exposition, The Evangelization of New England, Evangelistic Work Among English-speaking Peoples in Foreign Lands, The International Evangelistic Association, etc.

Among the prominent speakers to take part are: Rev. A. J. Gordon, D. D., Rev. Isaac J. Lansing, Rev. A. S. Gumbart, Rev. S. Leroy Blake, D. D., Rev. C. L. Jackson, Rev. Walter C. Dunnett, Hon. Elijah A. Morse, Mr. George H. Slade, Hon. J. R. Libby, Gen. Julius J. Estey, Hon. J. N. Harris, Rev. S. V. Karmarkar (of India), Mrs. Cole-Bowen Hornbrook, Mrs. George B. Frost and others. The musical arrangements will be in charge of Rev. R. F. True, assisted by Mrs. Walter C. Bailey, the blind singers, Mr. and Mrs. W. V. Baker, Mrs. John Seaver and others.

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

ANNUAL MEETING OF THE UNION MATERNAL ASSOCIATION in the vestry of Park Street Church, Boston, May 23, 9.45 A. M. All mothers are cordially invited. Addresses by Rev. Cyrus Hamlin, D. D., Rev. P. B. Davis and Mrs. Emily L. McLaughlin.

ANNUAL MEETING OF THE AMERICAN CONGREGATIONAL ASSOCIATION will be called to order at noon on Tuesday, May 30, in Pilgrim Hall, Boston, for these purposes: (1) To consider whether the association will accept an act of the General Court of Massachusetts, chapter 38 of the acts of 1892, approved Feb. 21, 1893, and authorizing an increase of the capital stock of the association, etc.; (2) To elect officers and transact any other business. The day being a public holiday the meeting undoubtedly will be adjourned at once to Monday, June 5, at 3 o'clock P. M.

THE LADIES' PRAYER MEETING, in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

MIDDLESEX UNION ASSOCIATION will meet at Ayer, May 23, 9 A. M.

BOSTON SEAMEN'S FRIEND SOCIETY, Annual Meeting, at 287 Hanover Street, May 24, 2.30 P. M.

ALEXANDER MCKENZIE, President.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. J. W. Wellman, 117 Summer Street, Malden, Mass.

THE CHICAGO CONGREGATIONAL MINISTERS' UNION meets in the Y. M. C. A. Building, 148-150 Madison Street, at 10.30 A. M., Mondays.

TO CHURCHES IN DEBT.—It may be an advantage to any church handicapped with debt to communicate with "Financier," care Congregationalist.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—A special meeting of the American College and Education Society will be held at No. 10 Congregational House, in Boston, on Friday, the nineteenth day of May, 1893, at 2 o'clock, P. M., for the following purposes, viz:—

1. To consider whether the society will accept an act of the General Court of Massachusetts, chapter 120 of 1892, changing its name to that of the American Education Society, and also enlarging the powers of said society.

2. To consider and act upon the question of uniting said society and the New West Education Commission in one corporate body under the name of the American Education Society; of adopting a constitution and by-laws for the same; of electing all present corporate members of each of said societies as life members of said American Education Society, and of electing all present honorary members of said American College and Education Society and life members of said New West Education Commission as honorary members of said American Education Society.

3. To act upon any other business that may properly be brought before the meeting.

By order of the President,
A. H. Plumb, Recording Secretary.

Boston, May 6, 1893.

STATE MEETINGS.

Any additions should be sent to us as soon as possible.

Pennsylvania, Kane,	Tuesday, May 23.
Wyoming, Douglas,	Thursday, May 25.
Rhode Island, Pawtucket,	Wednesday, May 31.
Vermont, Montpelier,	Tuesday, June 13.
Connecticut, Rockville,	Tuesday, June 20.
Maine, Brunswick,	Tuesday, June 27.

BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin R. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 38 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

THE NEW WEST EDUCATION COMMISSION.—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Illias, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Bookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE AND EDUCATION SOCIETY.—J. A. Hamilton, Sec.; E. A. Studley, Treas.; J. L. Malle, Field Sec. Congregational House, Boston. Secretary, W. Sec.; C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those that are needy by gifts of Sunday school helps and other religious literature. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, Canada and the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to E. W. Hubbard, Treasurer, 108 Bible House New York City.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 55, Boston. Post office address, Box 1672.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the Sailor's Magazine, Seamen's Friend and Life Boat.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
Rev. W. C. STITT, Secretary.
W. C. STUBBS, Treasurer.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to E. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.

GEORGE GOULD, Treasurer.

BARNAS S. SNOW, Corresponding Secretary.

Congregational House, Boston.

COMMENCEMENT AT OBERLIN SEMINARY.

The fifty-eighth annual Commencement of the theological seminary occurred May 11. Nine men stood before the platform of the Second Church and received from President Ballantine the degree of Bachelor of Divinity. Thirteen received certificates stating that they have completed the studies of the English course. The present Commencement program was an innovation. The speakers have ordinarily been the members of the graduating class, but this year, at their own request, a Commencement oration was delivered by Rev. P. S. Henson, D.D., of Chicago. Gunnery was the somewhat enigmatical theme, but under his inimitable and effective development its pertinency to the occasion became unmistakable. The differences in the metal of the guns themselves were made to represent the differences in natural endowment of men and the extent to which they may be modified by training, while the ball, or the compact thought, the powder, or that personal magnetism which enables the speaker to project his thought into the minds of his audience, the steady aim, or definiteness of purpose, and the fire, or that divine touch which gives efficacy to everything else, were the figures applied to the ministerial office.

In the evening an eloquent address was delivered before the alumni by Rev. D. F. Bradley of the class of 1885. His theme was The Seminary and the City. The opening prayer was made by Rev. A. D. Barber, who graduated from the seminary fifty-two years ago and who, though over eighty years of age, has but recently given up pastoral work and come back to spend a hale old age under the shadow of his alma mater. E. J. B.

BOSTON EVANGELICAL ALLIANCE.

A large audience, mostly composed of ministers of different denominations of Boston and vicinity, listened last Monday morning at Bromfield Street Methodist Church to an address by Professor Howard Osgood of Rochester Theological Seminary. His subject as announced was The Relation of the Present to the Coming Criticism of the Old Testament. Dr. Osgood cited many contradictions and disagreements between Kuener, Wellhausen, Driver, Cornell, Cheyne and other Biblical scholars concerning the authorship and composition of different books of the Old Testament. He read a summary of the conclusions of Professor Driver, and said that they were precisely the same as were published by Rimar 130 years ago. He gave a somewhat disconnected sketch of the history of German criticism and rationalism, read a long list of names of German authors, told incidents and quoted sayings of other writers who are better known in this country. So far as he referred to the relation of present to coming criticism he seemed to imply that present positions of the higher criticism are not new, and that history will continue to repeat itself.

The alliance passed and forwarded to Washington a vigorous protest against the opening of the fair on Sunday.

There came into my home what seemed to be a great sorrow, a poor little paralyzed babe, so helpless that all her life she will be absolutely dependent on others for the least service. Yet out of that sorrow sprang my greatest blessing. My little girl became the means of subduing my whole nature. In her presence I learned to speak softly, to restrain my temper, to use my hands gently, and all unconsciously a little crippled child conquered and changed the habit and manner of my whole life.—Henry Morehouse.

Marriages.

(The charge for marriage notices is twenty-five cents.)

COOPER-SMITH—In Madison, O., May 4, by Rev. Dr. John G. Fraser, Rev. John H. Cooper of Andover, O., and Miss Gratia Marian Smith.

JARDINE-RUNNELLS—In Newport, N. H., May 10, by Rev. M. T. Runnells, father of the bride, Fred D. Jardine of Charlestown, N. H., and Carrie S. Runnells of Newport.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

JOHNSON—In Lexington, May 12, Susan E., widow of the late Francis Johnson of Winchester, aged 79 yrs.

KELLOGG—In St. Louis, Mo., April 14, Sanford B. Kellogg, aged 71 yrs.

MCLELLAND—In Benzonia, Mich., April 27, Rev. F. F. McClelland, one of the old and honored pastors of the State.

PIERCE—In Boston, May 4, Mrs. Charlotte B. Pierce, mother of Rev. Albert Bryant of Worcester.

JOHN MINOT MOODY.

Mr. Moody died, April 18, in Bath, Me., in his eighty-second year. He had been a subscriber for the *Congregationalist* for over twenty-five years and a constant reader. His interest in every religious movement was sincere. He was a member of the Congregational church for over sixty years. He was deeply interested in the first organization of the Young Men's Christian Association in Bath, Me. His interest never flagged up to the time of his death. He was an humble, sincere Christian.

MARY ANN MEAD.

Miss Mead died, aged 75, in Cornwall, Vt., May 6, of heart disease developed in connection with the amputation of an injured finger. She was a person of uncommon natural gifts which were well disciplined and early devoted to Christ. She became widely known as a teacher of rare merit. She was for some time preceptress of the Female Seminary in Middlebury, Vt. Hundreds of pupils received a lasting impress from her and she was a member of the church. She has been totally deaf during the last half of her life, she has still, through personal intercourse and an extensive correspondence, continued to make herself a power for good. She taught a Bible class till near the end of life. As the oldest of nine children who grew to maturity, she exerted a powerfully molding influence on their character and culture. Three of them became college graduates, one of them being the late Professor Mead of Oberlin Theological Seminary. Those who survive cannot too strongly express their obligation to her wise and unselfish devotion to their highest good.

THE confidence man is a rogue of the first water, and a damage to all honest people. He takes advantage of the fact that we must trust each other, and by his misdeeds does much to destroy confidence in human nature. Whether we are willing to trust others or not we constantly expect others to trust us. Many of us have streaks of confidence, so to speak, and also lines in which we are very incredulous. Some, for instance, are very distrustful of printer's ink. They will not believe anything seen in print. Yet the same person will perhaps carry a horse-chestnut in his pocket to prevent sunstroke. After all the man who exercises wide faith and broad common sense gets the most and best out of life.

Take, for instance, the Compound Oxygen Treatment of Drs. STARKEY & PALES. They advertise it. The very fact that they do doubtless repels some people who have never reflected that the printing press can multiply the truth. They will eagerly listen to the account of a person whose experience of ill health matches theirs, but are unwilling to believe this when printed with every reasonable guarantee of veracity.

For more than twenty-three years Compound Oxygen has been given in ever-widening circles, strength to the weak, hope to the despondent, and years of life to those given over to die. We can prove this to any one who could be made to believe that there ever lived such a man as George Washington.

If this should fall under the eye of an incredulous sufferer we ask him to open the windows of reason and let in the good news of help. Write for our 200 page book, free, Drs. STARKEY & PALES, 1529 Arch Street, Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

Worth \$1,000

The Good Derived from

HOOD'S

Sarsaparilla

All Run Down With Dyspepsia

The peculiar combination of stomach tonics and alterative remedies in Hood's Sarsaparilla cannot be equalled, and this superiority explains the wonderful success of

This Great Medicine

in cases of Dyspepsia, Indigestion and similar troubles. Mr. T. A. Wheelock, a well known citizen of Burlington, Vt., writes:

"Six months ago I was badly run down and unable to attend to business. The principal trouble seemed to be due to indigestion and aggravated dyspepsia. I had no appetite,

Nothing Tasted Good

and what I did eat distressed me. Added to this was a nervous disturbance. Physicians that I employed failed to reach my case. I grew worse, lost flesh and almost hope. One day I ran across a testimonial for Hood's Sarsaparilla stating what it had done in what seemed to be a case similar to mine. I got a bottle and in three or four days saw that I felt better. Before I had finished the first bottle, was greatly improved. Bested better, felt better, and knew I was

Better All Over

I continued with the medicine, and have taken two bottles and now feel better than at any time for the past five years. Feel as hearty as when a boy. Have regained my flesh, have good appetite, can sleep well, and my nerves are in excellent condition. I would not value a thousand dollars for what it did for me." T. A. WHEELLOCK, Burlington, Vt.

Fully Indorsed

"We have sold Mr. T. A. Wheelock several bottles of Hood's Sarsaparilla and have heard him tell in high terms of commendation what it has done for him. I know that he has recommended

Hood's Sarsaparilla

to many others here. Our customers generally speak well of it." F. L. TAFT & CO., Pharmacists, Burlington, Vt.

**Hood's
Pills**

**Will
Cure
All**

**Liver
Ils**

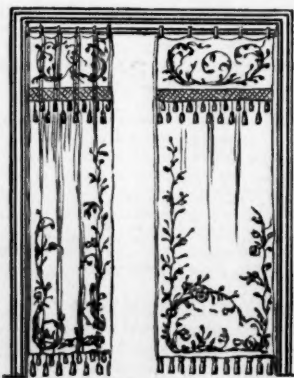
HERE EXCLUSIVELY.

Common Chenille Portières are everywhere; you can find them in any store. Go anywhere, if you are not particular.

But if you want those soft color tones to match the latest art shades, you will not find them anywhere but with us. We had hard work to supply ourselves. But we have them now, in a dozen artistic shadings and in most refined patterns.

Listen to the names—Reseda, Bismarck Brown, Brown and Olive, Turkey Red, Cadet Blue, etc. And the designs are wholly exceptional.

These art chenilles are a welcome relief to the loud colors and vulgar patterns of ordinary chenilles which kill the effect of the furniture. We can give you them at no extra cost except the trouble of coming to our store.



Paine's Furniture Company,

48 CANAL STREET { South Side Boston & Maine Depot

THE BUSINESS OUTLOOK.

The past week has developed no favorable changes in the business situation. Rather the contrary. The collapse of a score of small private banking houses in the Western States, with three national banks obliged to close their doors, a loan company of \$1,250,000 capital at Minneapolis expected to suspend, these are very discouraging events. In Europe the effect of the Australian disasters is beginning to be felt seriously and a liquidation in various directions has been started at London.

On the stock exchanges there has been no important check to the downward course of prices. Instead, weakness has broken out at new points. The higher class of railroad stocks and bonds has been pressed for sale, evidently a forced movement. No further failures have resulted, but the tremendous liquidation is evidence enough of the losses involved.

How far this panic will run it is impossible to say. It is believed that in the East mercantile and manufacturing affairs are in excellent shape, prices of merchandise are low, there has been no speculation in the ordinary lines of trade. Collections may be slow and involve some hardships temporarily, but the Eastern banks should be able to easily handle local business and in a few months, except where there has been speculation, ordinary lines of trade can be put in good shape.

The crop season is opening at the West in a somewhat disappointing way. The winter wheat has been damaged to quite an extent in Kansas and to a less extent elsewhere. The spring sown crops are late. Yet it is needless at this time to borrow trouble as to the crops, for it is yet some months too early to enable one to have any idea of value as to the final crop result. Experience teaches that the resources of the climate and soil at the West are frequently able to make up later in the season for many deficiencies in the early part. Indications as to foreign crops point to a large demand next year for our cereals.

The heavy excess of imports of merchandise over exports, which so facilitates the export of gold, continues, notwithstanding many predictions of a turn in the tide. So large is this excess of imports that sterling exchange holds close to the gold shipping point, and at the moment of writing is even a little above that point. The tide of foreign travel to the Chicago Exposition is having its effect upon the exchange market and is one of the principal checks upon the gold exporting movement—a movement which might otherwise run into very large figures.

No permanent relief from this country-wide tension and distress can be expected till Congress can be assembled, an event now regarded as certain to occur in September.

Mrs. HELEN M. BARKER, the noted temperance and suffrage advocate, wants all who wish to join her in investing from \$25 to \$1,000 in an enterprise that is absolutely safe and that will result in much good, besides doubling the amount invested and paying a good dividend, to write for full particulars to her secretary, Mrs. Minnie B. Horning, suit 801-802 Tacoma Building, Chicago, Ill.

CHOICE 10 PER CENT. PER ANNUM Securities

Payable Quarterly. Safe and Reliable.

Write for Details.

A. C. REED, 225 W. 12TH STREET, CHICAGO, ILL.

DEFAULTED MORTGAGES NEBRASKA AND KANSAS.

BOUGHT

WRITE FOR DETAILS TO

J. E. HAYS, Beatrice, Neb.

Financial.

Against Western Mortgages,

have your friends warned you?

If so, what do they advise?

Our pamphlet may help you do your thinking. It explains our securities and is sent free.

The Provident Trust Co.

36 Bromfield St. Boston, Mass.

PLEASE ORDER THE PAMPHLET FREELY.

Iowa Loan & Trust Co.,

Capital, \$500,000. Surplus, \$281,000.

INCORPORATED 1872.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$200, \$300, \$500 and \$1,000 each.

These bonds are amply secured by

First Mortgages on Real Estate

\$105,000 of such mortgages being deposited for the security of each series of \$100,000 bonds.

The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by FREEMAN A. SMITH, Agent, Ex-Treas. Am. Baptist Missionary Union.

Office, 31 Milk St., Boston.

HARVEY PROPERTY

for the most profitable investment to be found in or around Chicago.

Write for maps and the History of Harvey and why a profit is sure to be made by those who purchase inside the red lines.

THE HARVEY LAND ASSOCIATION,

819 The Hookery,

217 La Salle St., CHICAGO.

Please mention this paper.

WESTERN LOANS -- WANTED --

We will buy Missouri and Kansas Loans in small and medium amounts. THE FINANCE CORPORATION, 207 Heist Building, Kansas City, Mo.

The City Real Estate Trust Co.

PAID IN CAPITAL \$600,000.

REMOVED

60 Devonshire St. (Street Floor), Boston.

Western Mortgages Collected or Foreclosed.

Western Real Estate Rented and Sold.

Charges Reasonable.

Call or Write for Information.

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The Investment Trust Co. of America.

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CAPITAL PAID IN, \$800,000.

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Mass. Real Estate Co.

246 Washington St., Boston.

Dividends **7** Per Cent.
PAYABLE QUARTERLY. PER ANNUM.

Invests in Central Real Estate in growing cities.

Authorized Capital - - - \$2,000,000

Capital paid in - - - - - 1,500,000

ORGANIZED IN 1885

Paid Dividends of 5% per annum for 4 years.

Paid Dividends of 7% per annum since July, 1890.

Stock offered for sale at \$105 per share.

Send to or call at the office for new illustrated pamphlet.

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CAPITAL FULLY PAID \$100,000.

YOUR IDLE MONEY WILL EARN LARGE RETURNS

We issue Trust Certificates guaranteed by assets amounting to more than \$2.00 in assets for every \$1.00 in certificates. On these certificates we pay 6 percent per annum, payable semi-annually. The certificates are issued for terms of 3, 6, 9 or 12 years, as investors may elect. The interest is paid semi-annually during the term for which the subscription is made and at the end of the term the principal sum, together with its PRO RATA share of one-half of the profits, is returned on the surrender of the certificates. Address

WALTER THOMAS MILLS, Pres.,

MUTUAL HOME IMPROVEMENT CO.,

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Six (6) per cent. Dividends, payable quarterly by coupons in Boston, income from improved property, mostly in the large and growing cities of Omaha and Lincoln; to purchase two store properties we offer for sale \$100,000 in sums of \$100 and any multiple thereof at par and interest. In our Agency Department we collect defaulted mortgages promptly and cheaply, and care for and sell Western property for non-residents on favorable terms. Send for circular. J. D. ZITTLE, Sec., Douglass and 16th Streets, Omaha, Neb.

8% TRUST-CERTIFICATES

With Semi-Annual Interest

COUPONS ATTACHED.

Guaranteed, redeemable and convertible at any time.

Limited number in Denominations of \$50—upwards.

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8% FIRST MORTGAGES

on improved property. Interest payable semi-annually in Gold & Guaranteed.

Conservative appraisals and certified photographic views of the securities mailed Free. Unquestionable references. Write for particulars. The No.

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Looking Better

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better in every-
way. There's
more consolation
in that than well
people stop to
ponder. To get
back flesh and
spirits is every-
thing.



Scott's Emulsion

of pure Cod Liver Oil with Hypo-phosphites is prescribed by leading physicians everywhere for ailments that are causing rapid loss of flesh and vital strength.

Scott's Emulsion will do more than to stop a lingering Cough—it fortifies the system AGAINST coughs and colds.

Prepared by Scott & Bowne, N. Y. All druggists.



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Cures

Eczema, Chafing, Pimples, Itching, Infant Chafing, and Scalding.

Send 4c. in stamps for sample. Sold by druggists. Price, 50 cents per box, postage paid.

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COMFORT SOAP, the Best Baby Soap, 25 cents a cake.



Many thousand sufferers in New England and all parts of the United States, in Canada and Mexico have used it within the past four years, with a degree of **SUCCESS NEVER BEFORE EQUALED** by any remedy ever given to the world, in the cure of the very

WORST FORMS OF DISEASE,
Both Acute and Chronic.

The treatment consists in an abundant supply of pure Atmospheric Oxygen, absorbed into the blood by a very gentle electric action upon the surface of the body, and without sensation to the majority of patients, resulting in a rapid purifying and revitalizing of the blood. The work is corrective, tonic and sustaining; lies exactly in harmony with the Divinely appointed laws of health and hence applies to nearly all possible conditions of disease.

IT WILL CURE YOU.

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For Circulars, Testimonials and Information, call or address

Rev. L. A. BOSWORTH, Room 10, 56 Bromfield Street, BOSTON, MASS.

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ADVICE FREE.

To any person suffering from Piles or Fistula I will send an account of my own case, and how I was cured after many years of great suffering and inconvenience. I have nothing to sell, but for the sake of humanity will direct the afflicted to a sure and permanent cure. Address J. H. KIBBY, Contractor and Builder of Church Edifices, Chelsea, Mass.

AMERICAN HOME MISSIONARY SOCIETY.

SIXTY-SEVENTH ANNUAL MEETING.

It will be held this year in the Methodist church, Washington St., Saratoga Springs, N. Y., May 30, 31 and June 1. The president of the society, Major-General Oliver O. Howard, is expected to preside. The annual sermon will be preached on Tuesday evening, May 30, by Rev. Dr. H. A. Stimson of the Broadway Tabernacle Church, New York. Morning prayer meetings will precede the regular sessions on Wednesday and Thursday mornings, and three public meetings—morning, afternoon and evening—will be held on each of those days. The full program will be found in the denominational religious papers and in the next issue of the *Home Missionary*. The annual meeting will be held on Wednesday afternoon, when the report of work in the sixty-seventh year will be presented, officers will be elected, etc. The annual meeting of the woman's department will also be held on Wednesday afternoon. Mrs. H. S. Caswell will preside, and there will be speakers from Idaho and Montana.

On Wednesday morning, after the devotional meeting and an opening address by the president, Gen. O. O. Howard, there will be a discussion on The Country, introduced by a paper by Secretary William Kincaid. Addresses will be made by Rev. Archibald McCallagh of Massachusetts, Rev. C. L. Scofield of Texas, John Askin, D. D., of Iowa and others. Auxiliary societies will be represented in addresses by Rev. Ethan Curtis of New York, Rev. Joshua Colt of Massachusetts, Rev. Leroy Warren, D. D., of Michigan.

On Wednesday evening there will be a discussion on The City, introduced by a paper by Secretary Joseph B. Clark. Addresses will be made by Rev. J. C. Armstrong of Illinois, Rev. A. H. Bradford, D. D., of New Jersey, Rev. W. G. Pufferfoot and others. Thursday forenoon there will be a discussion on The Foreigner, introduced by a paper by Secretary Washington Choate. Addresses will be made by Supt. M. W. Montgomery of Illinois, Rev. C. A. Amaron of Massachusetts and others. Addresses in behalf of the Congregational Sunday School and Publishing Society will be made by Dr. George M. Boynton, District Secretary McMillen of Illinois and Rev. W. E. Barton of Boston.

Thursday afternoon there will be addresses by representatives from the field—Superintendents Curtis of Indiana, Bassett of Alabama, Bailey of Washington, Brown of Black Hills, Harrison of Northern California, Hawkes of Utah.

Thursday evening the closing meeting will be one of summing up and consecration. Addresses will be made by Rev. George R. Leavitt, D. D., of Ohio, Rev. E. P. Terhune, D. D., of New York, and others.

The Trunk Line Association has engaged to pass over its roads for one-third fare in returning all certified attendants on the meeting who pay full fare in going. Arrangements have been made with Fitchburg and Boston & Albany Railroads by which for the annual meeting of the American Home Missionary Society at Saratoga round-trip tickets will be sold at the following rates: Boston, \$7.00; Worcester, \$6.50; So. Framingham, \$6.50; Ayer Junction, \$6.75; Fitchburg, \$6.50; Greenfield, \$4.50; Springfield, \$4.50; No. Adams, \$3.00; Pittsfield, \$3.00. These tickets will be good going May 27 to May 30, inclusive, good to return including June 1.

The Central Traffic Association (roads between Chicago and Saratoga) will accept three-fifths fare for return from those paying full fare in going to the annual meeting.

Following are the terms of entertainment at Saratoga:

SUGGESTIONS.

1. Nearly all the houses named below give two prices for guests. The first is the rate per day for each guest when one person occupies a small single room or two persons occupy an ordinary double room. The second is the rate when one person alone occupies a double room.

Occasionally better terms are given to parties, and some larger rooms command a higher price.

2. Accommodations are ample. The houses listed at \$1 per day and upward can accommodate about 750; those at \$1.25 and upward 500; those at \$1.50 and upward 250; and several hundred can be cared for at the higher priced hotels. (The capacity of each house is indicated in parentheses.)

HOUSES AT \$1 PER DAY.

Regent St. House, 209 Regent St. (12); Mrs. Fitzgerald, 35 Circular St. (12); Albion House, 72 Front St. (20).

\$1 AND \$1.25 PER DAY.

Franklin House, Church St. (100); Continental Hotel, Washington St. (120); Miss Pierce, 55 Phila St. (12); Garden View, 54 Broadway (60); Mrs. Inalls, 43 Franklin St. (12); Mrs. Walker, 53 Spring St. (12); Vanderburg Cottage, 131 Phila St. (12); Circular St. House, 53 Circular St. (50); Mrs. Brown, 55 Henry St. (10).

\$1 AND \$1.50 PER DAY.

Mrs. Waring, 25 Franklin St. (20); Dr. Hamilton, 44 Franklin St. (50); Broadway House, 522 Broadway (50); Miss Swan, 24 Woodlawn Ave. (15); Lyman House, 26 Clinton St. (15); Elsworth Pl., 45 Broadway; Miss March, Batcheller Row, Regent St. (10); The Maples, 657 Broadway; Mrs. Church, 12 E. Van Dam St. (30); Mrs. Record, 3 Batcheller Row, Regent St. (10); Elmwood Hall, Front St. (75); Mrs. Thorn, 87 Circular St. (40).

\$1.25 AND \$1.50 PER DAY.

Vermont House, Grove St. (135); Summer Rest, 75 Spring St. (40); Kenmore, 536 Broadway (50); Dr. Travers, 160 Circular St. (25); Waverly Hotel, 94 Broadway (190); Congress Park House, Broadway (40); Howland House, 573 Broadway (30).

\$1.25 AND \$1.75 PER DAY.

Mrs. Farman, 30 Caroline St.; Mrs. Haskins, 63 Spring St. (10).

\$1.50 PER DAY.

Trim Cottage, 61 Phila St. (50).

\$1.50 AND \$2 PER DAY.

Mrs. Wilcox, 160 Circular St. (14); Mrs. Settle, 186 Regent St. (50); Mrs. Thompson, 61 Hamilton St. (14); Balch House, 526 Broadway (60); The Putnam, 457 Broadway (25); The Linwood, 239 Broadway (75).

\$2 PER DAY.

The Worden Hotel, Broadway (150); Dr. Strong, 90 Circular St. (100); Heustiss House, So. Broadway (100); American, Broadway (200).

SOMETHING for nothing always takes. 'Tis human nature. The proprietors of Adamson's Botanic Cough Balsam are well known by the trade, and have issued a standing offer and guarantee to pay \$5,000 for a cough that cannot be cured by Adamson's Balsam. We advise all sufferers from coughs, asthma, etc., to give it a thorough trial. All druggists sell it.

Tried & True

may well be said of the Superior Medicine, the standard blood-purifier,

AYER'S SARSAPARILLA

Its long record assures you that what has cured others

will cure you

ITCHING HUMORS

Torturing, disfiguring eczema, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the



CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humors remedies, when the best physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to acrofolia. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

FREE FROM RHEUMATISM.
In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster.

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Anti-Mus Keto

MOSQUITOS,

Flies and all other Insects.

ABSOLUTE Relief from these Torments.

REFRESHING PERFUME.

FOR SALE BY ALL DRUGGISTS.

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under 10 years of age who will work for teacher school. NO MONEY NEEDED. Send this ad. to A. C. CUTLER & CO., 67 WEST WILSON ST., CHICAGO, ILL.

THE CAUSE AND CURE OF MUNICIPAL MALADMINISTRATION.

Rev. Dr. Washington Gladden in an address before the New York City Club recently said:

What are the causes of the failure of municipal government in the United States?

1. We must admit a considerable debasement of the average intelligence and morality of the urban populations, due to several causes: to immigration which drops its sediment largely in the cities; to industrial crises and fluctuations; to the influx of ne'er-do-wells from the country; to sentimental and indiscriminating charity; to the abandonment by the churches of large sections of the cities; to the absenteeism of large numbers who live in the suburbs and thus lose their citizenship in the cities.

2. The demagogue has been produced by these conditions. His interest lies in perpetuating and the resultant movement is downward.

3. A system of commissions and legislative complications has come about, resulting in such a division and dislocation of the executive power that the government has neither responsibility nor efficiency.

4. The science of municipal organization has not been well studied and the models which have been generally followed were ill contrived.

5. Municipal politics follow the lines of national politics.

The first steps in the path of reform are clearly indicated. They are: (1) A constitutional limit upon the power of the Legislature to meddle with municipalities. (2) That no one should vote for city offices who has not a local habitation as well as a name. (3) The abolition of the ward as a political division. (4) The centralization of executive authority in the hands of the mayor. (5) A rigid civil service system.

Municipal government can never be other than selfish and corrupt until the national political organizations are replaced, as far as the city is concerned, by parties whose principles and aims are germane to the business of the city. Deeper still than this is the need of developing in the hearts of the people social tempers and sentiments, the

habit of thinking and acting with the common welfare in view.

Why, to have given pleasure to one human being is a recollection that sweetens life.—Amiel.

Jordan, Marsh & Co.

ODD CHAIRS.

Very likely you have a corner in your reception or drawing room which you would like to fill—with an odd chair for instance. It must be correct, appropriate to the surroundings, yet a trifle odd.



This Chair
\$85.00

"Go to Jordan, Marsh & Co.'s New Furniture Store, which, from the completeness, richness and thoroughness of its stocks, is receiving such a recognition from the retail trade as was never accorded such a new furniture establishment."

With us you are certain to be satisfied. Our frames are kept in stock, and we upholster them to order in our own factory with coverings especially imported by us from Europe. Our prices run from \$1 up to the hundreds.

OUR NEW FURNITURE WAREHOUSES,
Bedford and Avon Streets.

TWO by TWO.

These are days of doubles—two's company—two Columbias are better than one. Let that lady of yours feel as sprightly as you do. Buy her a **Columbia Bicycle.**

Columbia catalogue. 45 comprehensive engravings. The most exhaustive cycling catalogue published. Free at Columbia agencies. By mail for two two-cent stamps. Pope Mfg. Co., Boston, New York, Chicago, Hartford.

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TO CALIFORNIA

Very important changes have recently been made in round-trip California tickets. We are prepared to offer extraordinary inducements and facilities to intending travelers. For full particulars address **JOHN SEBASTIAN, Gen. Ticket & Pass. Agt., Great Rock Island Route, CHICAGO, ILL.**

AGENTS WANTED ON SALARY of commission, to handle the New Patent Chemical Ink Erasing Pencil. Agents making \$50 per week. **MONROE ERASER MFG. CO. X So 1132 La Crosse Wis.**

YES YOU WANT A FARM IN THE WEST.

Well, the new paper issued by the **CHICAGO, ROCK ISLAND & PACIFIC R. R. CALLED THE WESTERN SETTLER** tells all about it and will be sent **FREE** Address **JOHN SEBASTIAN, Gen. Ticket and Passenger Agent, Chicago, Rock Island and Pacific Railroad, Chicago, Ill.**

U. S. Census for one year, 1880, reports **35,607 Deaths from Cancer.**

The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of **Cancer, Tumors**, and all malignant growths, **without the use of the knife.**

We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address **Drs. W. E. BROWN & SON, North Adams, Mass.**

INVESTMENT PROFITABLE, AT SAFE AND HOME

I have secured a beautiful tract of land in one of Boston's most delightful seaside suburbs, only six miles out, which is to be developed at once. \$20,000 pays for the land and \$5,000 will be needed to develop it. Already nearly half of the whole amount has been taken by Boston parties. Shares of stock \$100 each; full paid and non-assessable.

I BELIEVE WE CAN DOUBLE OUR MONEY WITHIN THREE YEARS.

Are you interested? Write for particulars. Address,

C. J. BROWN,

Room 523. 178 Devonshire Street, Boston.

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The very lowest rates, including sleeper, with complete Pullman service, from Boston to destination, also hotel accommodations at Chicago during the World's Fair. Our personally conducted excursions for California and all Western points leave Boston on through express trains every Tuesday, via the Boston and Maine, Central Vt., Grand Trunk, Rock Island and Denver, and Rio Grande Railways. For rates and full particulars of our excursions apply to your nearest ticket agent or write **A. PHILLIPS & CO., 236 Washington St., Boston, Mass.**

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The best and most simple machine made. Interchangeable Type into all languages. Durable, easiest running, rapid as any. Endorsed by the Clergy and literary people. Send for Illustrated Catalogue. Agents wanted. Address **N. Typewriter Co., 611 Wash. St., Boston, Mass.**



MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. Buy a \$65.00 Improved Oxford States 12 Sewing Machine; perfect working, reliable, easily repaired, adapted to light and heavy work, with a complete set of the latest improved attachments. **FREE.** Each machine is guaranteed for 5 years. Buy direct from our factory and save dealers and agents' profit. Send for **FREE CATALOGUE.** Mention page **OXFORD MFG. CO., Dept. X 22, CHICAGO, ILL.**

CONGRESSES IN CHICAGO.

This list of congresses to be held in connection with the World's Fair is well worth preserving by those of our readers who intend to go to Chicago this season:

May 15. Education, industry, literature and art, moral and social reform, philanthropy and charity, civil law and government, religion.

May 22. Public press, religious press, trade journals.

May 29. Homeopathic medicine and surgery, electric medicine and surgery, medico-climatology.

June 5. Organizations represented by the National Temperance Society of America, Sons of Temperance, Catholic Temperance Societies, Woman's Christian Temperance Union, Non-partisan Woman's Christian Temperance Union, Independent Order of Good Templars, American Medical Temperance Association, vegetarian societies, social purity organizations.

June 12. The international conference and national conferences of charities, correction and philanthropy, instructors of the feeble-minded, humane societies, the King's Daughters, Society of St. Vincent de Paul and kindred organizations, the Salvation Army. A conference on charities, correction and philanthropy will begin in one of the smaller halls of the Art Institute June 8. This will be preliminary to the general congress.

June 19. Bankers and financiers, boards of trade, railway commerce, building associations, merchants; and insurance congresses, including fire, marine, life and accident, mutual benefit and assessment, fidelity and casualty, conference on insurance specialties.

July 3. Musical art, musical education.

July 10. Authors, historians and historical students, librarians, philologists and folk-lore.

July 17. College and university faculties, including university extension, college and university students, college fraternities, public school authorities, representative youth of public schools, kindergarten education, manual and art training, physical culture, business and commercial colleges, stenographers, educators of the deaf, educators of the blind, Chautauqua education, social settlements and a general educational congress, in which all branches of education will be represented.

July 31. Civil engineering, mechanical engineering, mining and metallurgical engineering, engineering education, military engineering, marine engineering and naval architecture, aerial navigation.

July 31. Architecture, painting and sculpture, decorative art, photographic art, conference on art museums and schools.

Aug. 7. Jurisprudence and law reform, civil service reform, suffrage: in republic, kingdom and empire; government of cities, patents and trade-marks, social and economic science, weights, measures, coinage and postage; arbitration and peace.

Aug. 14. Dental, pharmaceutical, medical jurisprudence, horticulture, congress on Africa, the continent and the people.

Aug. 21. Astronomy, anthropology, chemistry, electricity, geology, Indian ethnology, meteorology, philosophy, psychical research, zoology.

Aug. 28. The condition of labor, work and wages of women and children, statistics of labor, literature and philosophy of the labor movement, labor legislation, living questions and means of progress, arbitration and other remedies.

Aug. 28. Economic science, science of statistics, taxation and revenues, separate conference on what is called "the single tax," profit-sharing, weights, measures, coinage, postage.

Sept. 4. A series of union meetings in which representatives of various religious organizations will meet for the consideration of subjects of common interest and sympathy. Congresses of missionary societies, congresses of religious societies.

Sept. 28. On physiological grounds, on economical grounds, on governmental grounds, on social and moral grounds, on religious grounds.

Oct. 13. Sanitary legislation, jurisdiction and work of public health authorities, prevention, control and mitigation of epidemics and contagious diseases, food inspection and other food problems.

Oct. 16. General farm culture, animal industry, fisheries, forestry, veterinary surgery, good roads, household economics, agricultural organizations and legislation, agricultural education and experiment, including agricultural chemistry, practical geology, economic climatology, economic entomology and practical botany and other scientific subjects.

TRIPS TO FAR-AWAY ALASKA.—Excursions to Alaska may now be made as easily and safely as

along the coast of Maine. A large steamer with first-class appointments, the Queen, sails from Tacoma twice a month for twelve-day voyages through the delightful channels lying behind the islands which for a thousand miles shelter the British Columbian and Alaskan shores. Two Raymond & Whitcomb parties are to cross the continent this season by the Canadian Pacific route to connect with the Queen, leaving Boston July 8 and 22. On the return they will visit the Puget Sound country and then spend a week in the Yellowstone National Park, with a subsequent week at the Columbian Exposition. Raymond & Whitcomb, 296 Washington Street, Boston, will send a descriptive book to any applicant.

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J. H. REEVER.

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CURRENT SATIRE.

One of our most faithful and successful ministers sends the following paragraph entitled, *Wanted—A Minister*, which he fittingly characterizes as *The Unsatisfied Demand of the Few*:

My Dear —: . . . O! by the way, if you learn of any one with energy, tearful interest in the conversion of souls, attractive in preaching, great-hearted, unselfish, merry, in fact, holy, let me know. Paul was much the kind of man we need. We want a man who knows all about the enemy, has some capacity for working miracles, is ready to be stoned, can teach the women, interest the children, make princes tremble, confound the Jew, convert kings, pick up sticks, earn his own living, go through fire and water for the good of others with no expectation that they will interest themselves in him, and, in general, lead a forlorn hope of despondent followers.—Zion's Herald.

"KNOWLEDGE COMES AND WISDOM LINGERS."

Here's a rough rhyme to suit the time,
Not all in praise of olden days,
But just to raise, if 'tis no crime,
A doubt as to our wiser ways.

For instance, once were wrong and right,
And which was which 'twas clear to see.
It was not all a question quite
Dependent on heredity.

And though, as now, with one consent,
Each followed his peculiarism,
None thought the higher knowledge sent
For guidance to agnosticism.

Natural, too, it seemed that men
Had always borne a human shape.
We traced descent from Adam then,
Nor aimed to prove our sire an ape.

Woman was wont to stay at home,
Nor deem her case so monstrous hard
That she must claim a right to roam,
And only be "at home" by card.

The workingman had yet to air
His views on laboring as he likes
At meetings in Trafalgar Square,
Or prove his argument by strikes.

'Tis true, men knew not many things
Our children have "at tip o' fingers";
Yet, after all, as poet sings,
Still "knowledge comes and wisdom lingers."

—S. Phillips, in Temple Bar.

Nothing to do but work,
Nothing to eat but food,
Nothing to wear but clothes
To keep one from going nude.

Nothing to breathe but air,
Quick as a flash 'tis gone;
Nowhere to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but in bed,
Nothing to weep but tears,
Nothing to bury but dead.

Nothing to sing but songs,
Ah! well, alas! alack!
Nowhere to go but out,
Nowhere to come but back.

Nothing to see but sights,
Nothing to quench but thirst,
Nothing to have but what we've got;
Thus through life we're cured.

Nothing to strike but a gait,
Everything moves that goes;
Nothing at all but common sense
Can ever withstand these woes.

—Chicago Mail.

Now your blood should be purified. Take Hood's Sarsaparilla, the best spring medicine and blood purifier.

WORTH KNOWING.—Every woman knows how chenille in any strong color kills all the effect of a modest set of furniture, but comparatively few women know that it is possible to get chenille for portieres in the new tints to match the latest house paints and stains. There is only one place in Boston at which these art chenilles can be obtained, and that is at Paine's Furniture Company, 48 Canal Street. They are no more expensive but far more beautiful than the common colored chenilles.

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Spare superfluities to provide necessities.
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Magnificent Trains of Palace Sleeping and Dining Cars, with every first-class appointment, are to be used in crossing the continent. The Alaska trip will be on the favorite steamer "Queen."

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The Yellowstone Park and California: A 72-Days' Excursion, leaving Boston August 30; also a 27-Days' Excursion to the Yellowstone Park and return.

Each of the above parties will have a week at the World's Fair. The World's Columbian Exposition: Special Pullman Vestibuled Trains with Dining Cars leave Boston for Chicago daily. A week at the Raymond & Whitcomb Grand Hotel, opposite the Fair Grounds, is included in the tickets.

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